

HISTORY

FIRST BAPTIST CHURCH

Elizabeth City, North Carolina

1786 - 1961

By

A. H. OUTLAW

DUKE
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Preface

The Board of Deacons in March, 1960 appointed Mr. Gerald White and Mrs. J. H. LeRoy, Jr. to look into the advisability of having the Church history written and should they find it advisable at this time were given authority to take whatever steps they deem plausible to have the work done. The following month Mrs. LeRoy approached me in regard to doing the job. I was flattered and was conscious, as I have increasingly been throughout the undertaking, of my limitations. And yet, the Church had meant too much to me and my family for me to shirk a task which the committee, the Board of Deacons and the entire membership has seemed so willing to trust me with. Here, I was ordained to the Baptist ministry and after some years the Church gave me the honorary title of Assistant Pastor. Here, my wife and I have worshiped and led our two daughters to worship. Here, our daughters made a public profession of faith and were baptized at a tender and impressionable age and subsequently took their marriage vows. The Church, over the past thirty years and particularly during my recent extended illness, made many presentations of love and friendship. Well, when Mrs. LeRoy came to see me I tried to show some degree of modesty, but down deep I really wanted to do the history, if I could. It has been a pleasure. It has truly been a labor of love and gratitude. But the gathering and putting together of these historical data, though it has been long and tedious, is only a small token in comparison with my indebtedness to the Church.

A book of history is like a telescope through which one may look into the past ages. See the customs, achievements, shortcomings of those who lived before him. Antiquity comes alive to his clouded memories, and he is able to comprehend the truth or falsity of the many tales and traditions which he has heard. Moreover, he may profit by the fortunes or misfortunes of his forebears.

There is a well worn tradition that our Church minutes up to 1857 were lost in a fire, which is probably true, but there are no references in the immediately succeeding minutes to prove it, much less to give any details which we would ordinarily expect. There may have

been a fire in 1846 or 1847. We do not know what became of the Meeting House which was replaced with a new one, the construction of which began in the early part of 1847. It is possible this old Meeting House was burned as was the first one on Knobs Creek, and the records up to that time burned in it. But if that be the case the question arises: Where are the minutes of the next ten years? Another possibility is that they could have been burned in a fire which destroyed a parsonage in the early part of 1886. Could the minute books have been divided, with those up to 1857 in the parsonage and burned, and those after 1857 somewhere else and saved? The most likely fire to have destroyed them was one mentioned in the February 25, 1860 minutes but there are some questions about this fire which will have to go unanswered. In that conference it is stated "No minutes were read as a consequence of their having been burnt up in the recent fire." Where was the fire - in the Church, parsonage, Clerk's home? When? What else belonging to the Church was lost? Something else is strange about this conference: The two previous leaves in that minute book and the bottom sections of three leaves previous to them have, some time, been cut out of the book with no explanation of why it was done. We presume this fire to have occurred the month or quarter preceding that February 25 conference, depending upon whether it was a monthly or quarterly conference; and it was those minutes that were not read. If in fact however, this was the fire which tradition tells us destroyed our minutes up to 1857, the logical assumption is that those minutes were in a book or books at the scene of the fire while the minutes beginning with March 27, 1857, the earliest we have, to February 25, 1860 were in another book being kept somewhere else at the time. It is a fact that our March 27, 1857 minutes do begin a new book.

In view of this tragedy, wherever and whenever it happened, the task of obtaining complete information for the first seventy years of our history has been one impossible of achievement. However, a few cryptic notes by historians writing during that period and minutes of our Chowan Association and Kehukee, the mother Association, give us information worthy to be documented in this volumn.

On July 4, 1868 the Church appointed Brothers J. M. and A. B. Morgan to collect information in regard to its history. This was only 68 years after constitution and many were still alive who could have helped them and they could have given us a fair picture of what transpired, but if they made any attempts and compiled anything at all, there is no record of it.

Several years ago Dr. J. T. Riddick, a Chowan Association native and friend of this Church, furnished us a typewritten copy of a study which he made principally from the Associational minutes which dealt mostly with a list of successive pastors and a few other notes of interest. Some of this has been very helpful, but information available now which was probably not available to him proves a few of his observations to be in error. I have relied a great deal, however upon much of Dr. Riddick's manuscript history and have been able to supplement it in many respects.

When Mrs. Kate Wood Aydlett was Church Secretary a few years ago she made 40 or 50 pages of typewritten notes taken from the Church minutes with the view of writing a brief history herself, but abandoned the idea and made her notes available to our committee. They have been a great deal of help.

I have read all existing Church minutes, Associational minutes both Kehukee and Chowan; and everything else I could find that would spread any light upon any area of the Church activities. Many letters have been written and many people interviewed. In fact, I have written to and interviewed a few so many times about so many things, that I have felt like I was imposing upon and pestering them, but whenever it was possible to help they have come through with flying colors, for which I am deeply grateful.

Most of the important phases of our Church life has been treated upon, but I have tried not to burden the reader with too much detail. Perhaps there were some phases that should have been included and some included that should have been omitted. There are many missing links in the chain of events which make the history far from complete and leaves much to be desired because of incomplete and inaccurate

records and because of my own limitations to put into writing properly what we do have. But it is submitted with the hope and prayer that it may prove interesting and inspiring enough to be read; that it may lead us to a greater appreciation of our history, a greater interest in the Kingdom of God, and that whatever our organizations and programs may be, they may be recorded and preserved for the encouragement of those who come after us.

It should be of great interest to this and future generations of our Church that under a project sponsored by the State Department of Archives and History our Church minutes from 1857 to 1960 have been microfilmed by that Department to be preserved in Raleigh and read with ease through their reading machine by anyone who may be interested.

ABNER H. OUTLAW

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CHAPTER I

Historical Background, Constitution and Associational Affiliation

According to Burkitt and Read, History of the Kehukee Association, the Gospel was first preached in this neighborhood by the Baptists about 1760. Elders John Burgess, Henry Abbot and James Gamewell were some of the first ministers who preached here. Elder Lemuel Burkitt used to attend the small but interested group very frequently in 1771 and 1772.

A brief sketch of each of these pioneer preachers in this neighborhood probably will interest the reader. Much more could be said about most of them, not only as ministers of the Gospel, but as civic and political leaders as well.

John Burgess was the son of Elder William Burgess, Sr. in whose house Shiloh, our mother Church, was organized by Elder Paul Palmer in 1727. William Burgess was Shiloh's first pastor and served until 1758 when he was succeeded by his son, John Burgess, who continued until his death on July 13, 1763.

Henry Abbot was bred a Churchman (Church of England), the son of Rev. John Abbot, Canon of St. Paul's in London. He came to America when quite young without the consent or knowledge of his parents; was baptized a General Baptist by Elder Joseph Parker in Little Contentnea Creek, Greene County, North Carolina in 1758 and succeeded John Burgess as pastor at Shiloh. He also served until his death which occurred in May, 1791. Abbot was not only a devoted pastor but he was a statesman of the first order; being a member of the Provincial Congress, meeting in Halifax in April and November, 1776. On December 22, 1776 he introduced the following resolution: "That all regular ministers of the Gospel of every denomination shall be empowered to celebrate matrimony, according to the rites and ceremonies of their respective churches." The resolution passed its final reading the same day, thus repealing in effect Governor William Tryon's hateful marriage laws

which gave only clergymen of the Church of England the right to perform marriage ceremonies. The proposed State Constitution, as reported from committee on December 6, 1776, Article six in the Bill of Rights declared: "That all men have a natural and inalienable right to worship God according to the dictates of their own consciences." Abbot is credited with having presented this Article. He was also a member of the 1778 Convention for the deliberation of the Federal Constitution and assisted greatly in having its adoption delayed until it contained substantially the same religious liberties described above.

James Gamewell was probably a native of present Dare County and at first a member of the Shiloh Church. He purchased a home site in the Kitty Hawk area, then a part of Currituck County, in 1783 and was at that time pastor of the old Cowenjock Baptist Church, constituted in 1780 near Currituck Courthouse which rejected the missionary inclinations of the Chowan Association a few years after its constitution in 1806 and returned to the anti-missionary Kehukee Association and finally died within the memory of some of Currituck County's older citizens.

Lemual Burkitt was born in 1750, in the Yeopim section of Chowan County; was baptized by Henry Abbot at Shiloh and within two months was ordained and became Assistant Pastor in which capacity he served for two years - 1771 and 1772. It was during this period that he evangelized between the Pasquotank and Chowan Rivers, including the Elizabeth City area. When the Kehukee Association met at Pungo, Virginia in 1773 he was in attendance and although he was only 23 years of age was elected Clerk which position he held until the division to form the Chowan in 1806 and was the first Clerk of the Chowan Association. He died in February, 1807 in the second year of his services as Clerk of the Association. In 1803 he co-authored with Elder Jesse Read a Concise History of the Kehukee Association. Sandy Run Church, in Bertie County, called him as pastor in 1773 and he remained there until his death. J. W. Moore, in his History of North Carolina Baptists, states of him that "When the Baptists of America were then in travail over the grave differences which made two people Burkitt proved to be a man of extra-

ordinary endowments. His gifts were not only conspicuous in the Kehukee Association but of all the many thousands who have lived and died in the Baptist faith in North Carolina, he did most for its advancement."

Apparently, the task of organizing a Baptist Church here was one very difficult of achievement since, according to the above account it required about twenty-six years of occasional preaching and evangelizing before there were enough Baptists here to form an independent church. Probably the two main reasons for this was: first, the already Established Church of England in the area who looked upon the Baptist itinerates as an ignorant, ranting set of preachers; and second, the scarcity of preachers who could not give enough time to one given area to establish a church.

What few Baptists there were here when these evangelists began were members of the Shiloh Church and, as new converts were made, they also took membership there until the new Church was organized. Yeopim, organized in 1775 in Chowan County, and the above mentioned old Cowenjock Church, organized in 1780 near Currituck Courthouse, were the nearest other Baptist Churches.

It was only five years after American independence was guaranteed by the fall of the British army at Yorktown and three years before George Washington was inaugurated first President of the United States, when this church was organized in the early part of 1786. The country had not yet recovered from its sacrifices of man power, and the economy was terribly strained by the seven years of war for independence.

North Carolina had not yet ratified the Federal Constitution. Richard Caswell, first elected Governor, had ten years previously requested the deacons of our mother Church to act as magistrates of the peace until the machinery of State Government could be completed and put in operation. He was succeeded by Abner Nash, Thomas Burke and Alexander Martin; and was now back in office for his second term.

Elizabeth City was a mere village in 1786 going by the name Redding and was incorporated under that name in 1793, soon changing

to Elizabeth Town and finally to Elizabeth City in 1801. The town did not have the Courthouse until thirteen years after the Church was organized, it being moved from Nixonton in 1799. However, Burkitt and Read in describing the location of the Church stated that "the Meeting House in which the Church assembles is within two miles of Elizabeth City, the metropolis of Pasquotank County.

There is no record of charter members or exactly who was present to preside and assist in the perfection of the organization. However, there is little doubt that there were no more than twenty-five or thirty in the new organization and that Henry Abbot, their pastor up to that time, and other influential members of the mother Church were present. We cannot deny that one or more of the other early missionaries above mentioned were present with their prayers and best wishes to help do the honors.

Beginning with Shiloh and Chowan in 1727 there were, by around 1760, eighteen Baptist Churches in Eastern North Carolina. These were known as General Baptist (Arminian), not to speak of Sandy Creek and two or three other Separate Baptist Churches (Also Arminian) under the leadership of Elder Shubal Stearns a little further to the West. These General Baptists, as indicated by their name, believed in a general provision of grace or atonement for sin, through Christ for all who, by their own free will, would believe and accept Him as their Saviour. The Baptists of the Philadelphia Association, on the other hand, being Calvinistic, believed in a provision of grace or atonement for sin to particular individuals whom God had predestined or elected from the foundation of the world to be saved; that He would in His own time and manner bring them to a knowledge of it and that no others could be saved. Therefore, they were known as Particular Baptists.

This Association in 1755 sent proselyters (They could not be properly called missionaries) to the General Baptists of Eastern North Carolina and within five or six years all but four of the eighteen churches had defected to the Particulars.

It must be noted however, that none of the churches defecting

to the Particulars were unanimous in their decisions. In fact, they averaged only about ten per cent of their membership. Many others came in later, but there were many who never did, including three ministers: Joseph and William Parker, first cousins, and John Winfield. Joseph Parker assumed leadership of this remnant of the General Baptists and organized two or three more churches in Lenoir, Greene and Pitt Counties. They refused to sacrifice their long cherished and sound doctrine of the general provision of grace, and freedom of the will to accept or reject it. For several years the Particulars had called them free willers; and although it was in derision the remaining General Baptists became rather proud of it. Consequently, they, under the leadership of Joseph Parker accepted it as the name of a new denomination which we know today as the Original Free Will Baptists.

The Particulars on November 6, 1769 organized at Kehukee Church in Halifax County, the Kehukee Association which still struggles for survival and is the fourth oldest Baptist Association in America. First was the Philadelphia, second the Charleston in South Carolina, third the Sandy Creek (Arminian) and fourth the Kehukee.

In 1775 the Kehukee split over the question of reforms for a converted membership. The two factions: reformers and non-reformers held separate meetings until 1788, each claiming to be the Kehukee Association. The reforming group soon sought not only reconciliation with the non-reforming group but also a union at least in doctrines with the Sandy Creek Association of Separate Baptists; and it was at this 1788 session held in May that this goal was achieved. Negotiations had begun at the 1785 session of the reforming side and in May, 1786 at deacon Joshua Freeman's home in Bertie County (The session at which our Church was admitted and participated) the committee appointed at the 1785 session recommended the following terms of reconciliation and union:

1. We think that none but believers in Christ have a right to the ordinance of baptism; therefore, we will not hold communion of those who plead for the validity of baptism in unbelief.

2. We leave every church member to decide for himself whether he has been baptized in unbelief or not.

3. We leave every minister at liberty to baptize, or not, such persons as desire to be baptized, being scrupulous about their former baptism.

The terms were adopted at the 1787 session and in 1788 two of the most prominent Separate Baptist Churches were admitted: Newport, Carteret County, and New River, Onslow County. Also, at this session the remaining six of the non-reforming side were admitted, others having been admitted at previous sessions.

Therefore, the following historic resolution was adopted:

That those bars which heretofore subsisted between the Baptists among us, formerly Regulars (Particulars) and Separates, be taken down; and that general union and communion take place according to the terms proposed at Brother Joshua Freeman's in Bertie County in May, 1786; and that the names Regulars (Particulars) and Separates be buried in oblivion, and that we should henceforth be known to the world by the name United Baptists.

These terms appeared to be satisfactory to both factions of the Kehukee and also to the Sandy Creek Separates. Soon other former Separate Churches of the Sandy Creek Association because of convenience united with the Kehukee, the nearest of which was Cashie, in Bertie County. The name United Association was used until 1793 when it consisted of forty-nine churches and 3,440 members. At this session it dismissed 23 churches to form the Neuse Association and then resumed its original name, Kehukee.

This Church remained in the mother Association, the Kehukee, until 1806 when it was decided, again for convenience, to divide and form the Chowan. We were represented in the organizational session at Salem by John Hamilton and Benjamin Overman who reported for the past year twenty-five baptisms, received by letter one, dismissed twenty-four, excommunicated one and a total present membership of ninety-nine.

Harmony did not prevail very long in the Kehukee Association of which our Church was at first a member. Year after year there was a growing tendency toward Christian education and missionary means of spreading the Gospel and reaching lost people for Christ, particularly among the younger set of ministers, the most outstanding of which was Elder Martin Ross. Others still contended that there should be no human effort; that God would in His own time and manner bring to salvation

those whom He had chosen. The final eruption came at the 1827 session (twenty-one years after the Chowan was formed) when "It was agreed to discard all missionary societies, Bible societies and theological seminaries, and the practices heretofore resorted to for their support, in begging for money from the public; and if any person should be among us, as agents of any of the said societies, we hereafter discountenance them in those practices; and if under a character of a minister of the Gospel, we will not envite them into our pulpits; believing these societies and institutions to be the inventions of men and not warranted from the Word of God." C. B. Hassell, *History of the Kehukee Association*, states that "before the vote was taken there was a diversity of sentiment, and brethren freely interchanged views on the subject. Some of course were favorable to the toleration of these innovations, and pleaded for them with all their power. On taking the vote, it was found that the large majority were opposed to these new men-made schemes; and it was then agreed to make the vote unanimous; and the same was accordingly done."

Thus, the Kehukee Association to which our Church first attached itself became anti-missionary which, along with others of like sentiments became the Primitive Baptist denomination that we know today. Other Associations previously formed from the Kehukee: first the Portsmouth, in Virginia in 1790, second the Neuse in 1793 and third the Chowan in 1806; along with the Sandy Creek moved forward to form the present Baptist State Convention in 1830 and became a part of what is today the largest religious denomination of the South, the Missionary Baptists, co-operating through the Southern Baptist Convention, organized in 1845.

The reader can visualize from the foregoing chapter that the pre-organizational period of our Church and its early growth into maturity came at a time of great theological examination. It was a time when not only the different Baptist theologians and groups were taking their respective stands for what they believed and sought to practice, but at a time when other schools of religious thought were being introduced in America and other evangelical denominations were also becoming established in the young Republic of religious freedom.

CHAPTER II

Names Adopted by the Church

Names of religious denominations and local churches originated much like the sur-names of individuals in the long ago and which modern families still bear. Because of circumstances or surroundings effecting an individual, a name commensurate thereto was added to his baptismal or Christian name. For example, John became John the Baptist because he was made famous by his baptizing and his descendants most likely used the name Baptist following their Christian names.

Religious denominations are first and basically Christian and one of our younger denominations has built a strong constituency upon the premise that the name Christian is sufficient and there should be no other. However, some older denominations, who claim to be equally Christian, in their infancy acquired additional names. Catholics were so named because they claimed to be the universal Church and no other so-called Christian body counted; Methodists were called by that name because of their systematic method of denominational operation; and Baptists, because they were sticklers for the ordinance of baptism. Baptists are different from Catholics and Methodists in that we refer to each local congregation as a church while they refer to the denomination as the church.

However, in all cases each local congregation in addition to being first a Christian body and secondarily being Baptists, Methodists, Catholics, etc., is given a local name to distinguish it from other nearby congregations.

As early as 1794 our Church adopted a Church Covenant which refers to it as the Baptist Church of Christ, which is basically correct, but in addition to that, as other churches, we had to have a distinguishing local name - a prefix to the name Baptist Church of Christ or just plain Baptist Church. Many local churches deciding upon names took into consideration, among other things, the geographical and topographical circumstances surrounding them; and if it became necessary

to move to other locations, the names of the churches often needed to be changed to conform to the new surroundings and conditions. The record reveals that our Church has, because of geographical surroundings, moving and various circumstances, had five different names during its long history:

Knobscrook

The short creek near which this Church's first Meeting House was located, although its general course was from west to east into Pasquotank River, was so very crooked that its crooks formed what appeared to be six knobs. These knobs were so spelled because they resembled knolls; the only difference being that three of them pointed northward and three pointed southward instead of pointing upward, as do knolls. However, Colonial records show other spellings also. As early as 1714 one James Pritchard obtained a patent for 280 acres of land lying in Nobbs Creek. The same year Edmond Chancy obtained a patent for 553 acres of land lying in Pasquotank River at Knobbs Crook. We also find it spelled Nobs Crook Creek. As late as 1775 the latter spelling is shown on a map now in the possession of General John E. Wood, Elizabeth City native and now of Currituck. It is also so spelled on a Clement map drawn about that time, the pertinent part of which is shown in the chapter on Sanctuaries. However, the Clement map shows only one major crook and it is somewhat exaggerated. A recent aerial map shows the crooks described above. The name finally evolved to Knobbs Creek, its modern spelling.

The original meeting house of our Church was located in close proximity to one of the crooks or knobs (Nobs) of the creek - the one nearest to Pasquotank River. It would not have been the least unusual to have named the Church Knobs Creek (Which they did do in a few years), but we must say that it was very unique to accent both the name of the creek and also the crook in the creek in the name of the Church. When the Church was admitted to the reform group of the Kehukee Association on May 26, 1786 it was recorded as Knobscrook. In 1791 it was still listed as Knobscrook and John Stafford was the messenger, but in 1792 it was listed as Knobscreek which was probably an error because

it was represented again in 1794 by John Stafford and he had it corrected back to Knobscrook. In 1796 Bailey Jackson, Esq., represented the Church and had it so recorded, in 1798 Stafford was back and gave it the same name. Burkitt and Read, in their History of the Kehukec Association, published in 1803, called it Knobscrook and it became a constituent member of the Chowan Association at Salem in 1806 under that name. The next year when the Chowan met at Cashie, in Bertie County, it was listed for the last time as Knobscrook.

Knobscreek

In 1807 the Church decided to alter the unusual name from that of Knobscrook to a more conventional one, that of Knobscreek; and from then until 1811 it represented in the Chowan Association as Knobscreek.

Elizabeth

In 1805-6 the Church re-located from Knobscreek to West Main Street in what was incorporated in 1793 as Reading (Sometimes spelled Redding). Later Reading was changed to Elizabeth Town and finally in 1801 to Elizabeth City.

Although the Church moved into Reading it never gave up the name Knobscrook or Knobscreek for the name of the new location; and when Reading was changed to Elizabeth Town the Church did not accept that name in full, but did accept Elizabeth and was so listed in the Chowan Associational minute for the first time in 1811. It continued under this name through the 1815 session.

Elizabeth City

Fifteen years after the town changed its name to Elizabeth City the Church also conformed to the full name of Elizabeth City. It was so listed in the 1816 session of the Association for the first time and continued as such until 1904.

Elizabeth City First

The last change became advisable in 1904 when the Blackwell Memorial Baptist Church was organized. Blackwell being the second Baptist Church in the City, our Church naturally changed its name to the Elizabeth City First Baptist Church.

CHAPTER III

From Calvinism to Arminianism

John Calvin, born in Noyon, France July 10, 1509, published in Latin when only 28 years of age, the first edition of Institutes of the Christian religion in which he elaborated upon the Sovereignty of the will of God including the doctrines of predestination, election and reprobation; and that doctrine to this day has been known as Calvinism. The first Baptist Association in America, the Philadelphia, organized in 1707 was, certainly after 1743, hyper-Calvinistic in doctrine.

On the contrary, Jacobus Arminius, born at Ouderwater, South Holland October 10, 1560, studying at age 43 to become the leader of Calvinism succeeding John Calvin, became converted to the doctrine of general atonement for sin as described in chapter I which has since been known as Arminianism. As stated also in that chapter the first 18 Baptist churches in Eastern North Carolina were Arminian but between 1755 and 1760 all but four defected to Calvinism. These churches organized the Kehukee Association on November 6, 1769 and modeled it after the Philadelphia Association in all points of doctrine. The Philadelphia's proselyters (They could hardly be called missionaries) to these first 18 General Baptist churches in Eastern North Carolina were Elders Peter P. Vanhorn and Benjamin Miller. They were sent by the Philadelphia Association to convert these churches to Calvinism.

In the meantime, on November 22, 1755 Elder Shubal Stearns and company, a group of Separate Baptists, but Arminian in faith, arrived at Sandy Creek in Randolph County, North Carolina from New England, and by 1758 had established enough churches to form the Sandy Creek Association.

The Kehukee split in 1775 over the question of proposed reforms requiring a converted membership rather than baptizing persons into the churches just upon their statement of desiring baptism without any supporting evidence of having had a change of heart and a personal revelation of God's eternal purpose for them as His elect. The reforming

group sought union with the Sandy Creek Association. They met jointly on Saturday before the second Sunday in May, 1777 with the Sappony Church, Sussex County, Virginia and agreed upon terms of union. The Kehukee Association made little or no concessions in doctrine, but the Sandy Creek was so eager for union that they, at least outwardly, made almost a complete defection to the Calvinistic beliefs of the Kehukee. They apparently thought that once organic union was effected, they would by association be able to eventually see Arminianism prevail - and they did. However, in order to achieve organic union they agreed to articles three, six, seven, nine and ten which included the Calvinistic doctrines in their boldest form:

3. We believe, that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal and unconditional on the creature's part.

6. We also believe, that it is utterly out of the power of men, as fallen creatures, to keep the law of God perfectly, repent of their sins truly, or believe in Christ, except they be drawn by the Holy Spirit.

7. We believe, that in God's own appointed time and way (by means which he has ordained) the elect shall be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call; but shall be made willing, by divine grace to receive the offers of mercy.

9. We believe in like manner, that God's elect shall not only be called and justified, but that they shall be converted, born again, and changed by the effectual working of God's Holy Spirit.

10. We believe, that such as are converted, justified and called by His grace, shall preserve in holiness and never fall finally away.

So much for the background of doctrines among Baptists in Eastern North Carolina, leading up to the constitution of this Church just nine years later. No alterations had been made and there is no doubt, paradoxical as it may seem in this era of the Church, that our founding fathers were grounded in Calvinism. But, the reader may say: perhaps our founding fathers were under the influence of the Separates who were still at heart Arminian in faith. Not so. The nearest Separate church to Elizabeth City was the Cashie Church in Bertie County, organized in 1771. The Constitution of our Church was mainly under the influence of Elder Henry Abbott, pastor of Shiloh, the mother Church, then well past middle age and experienced in Calvinism.

For many years ours and other churches of the Kehukee Association were under the blight of hyper-Calvinism. Even after the Association was divided and the Chowan was formed in 1806 the Chowan was plagued to a distressing degree with its enfluence in some of the churches. And, but for Elder Martin Ross and a few others who could see the inconsistency between Calvinism and missionary effort and had convictions for Christian education and the spread of the Gospel, what few Baptist churches we would have left today would be as the few which we know as Primitive Baptist churches, struggling for survival. Just waiting for the last member of God's "elect" to be called home.

Even as late as 1901 while Dr. Claude W. Duke was our pastor, the Church published a Manual which contained Declarations of Faith, a few copies of which are still extant and on page ten we find some expression of Calvinism, though in a milder form:

Nearly all Baptists believe what are usually termed the "doctrines of grace;" the absolute sovereignty and foreknowledge of God; His eternal and unchangeable purpose of decrees; that salvation, in its beginning, continuance and completion is God's free gift; that, in Christ, we are elected or chosen, personally or individually, from eternity, saved and called out from the world, not according to our works, but according to His own purpose and grace, through sanctification of the spirit and of the truth; that we are kept by his power from falling away, and will be presented faultless before the presence of His glory.

As a consequence of adherence to Calvinism our Church as well as other Baptists up until not too many years ago, were close communionists as shown in chapter XIX on the Lord's Supper and as was expressed in the first Church Covenant: "Being taught of God's word that the church of Christ is a garden enclosed, a spring shut up, a fountain sealed."

We as a Church have co-operated with other Baptists in ridding ourselves of Calvinism and have become Arminian and open communionists. As a result, coupled with united effort in Christian Education, world-wide missions, the ministry of healing, etc. God has blessed us to be a part of the largest religious denomination in the South.

CHAPTER IV

Church Covenants

There is little doubt that our first record book contained a Church Covenant but since, according to tradition our records up to 1857 were destroyed in a fire, we are not privileged to read it from the minute book. However, we can be almost sure that the Covenant printed below was subscribed to by our Church upon its constitution. Dr. George W. Paschall, History of North Carolina Baptists, states that it was written in 1771 by Elders Peter P. Vanhorn and Benjamin Miller, ministers of the Philadelphia Particular Baptist Association, and largely responsible for the several General Baptist churches in Eastern North Carolina defecting from the Arminian doctrines of a general atonement to the Calvinistic doctrines of a particular atonement for a few whom God had predestined and foreordained to be saved. The Covenant was written for use in the constitution of all early Baptist churches in North Carolina, but particularly for the Sandy Creek Church of Franklin County which also had some members in Wake and Nash Counties. A copy of it is preserved in the record book of that Church now in the Wake Forest College library:

For as much as God has been graciously pleased to make known unto us by his revealed will, his word of truth, the great privileges of the blessed Gospel of our dear Lord and Saviour Jesus Christ, and hath made us experience his love and favour in that he hath called us from our state of nature in which state we were enemies to God by wicked works, and has revealed Christ in us the hope of glory, therefore, for the better carrying on to our mutual comfort and the advancement of the great privileges of the true religion of the glory of God and praise of his glorious Gospel grace, we whose names are hereunto subscribed, inhabitants of Franklin, Wake and Nash counties and State of North Carolina, being all of us baptized on a profession of faith and belief of our ever living and only true God, and of a Trinity of Persons in unity of Essence, the Father, the Son, and the Holy Ghost, subsisting in the unity of the Godhead, the eternally begotten Son of God, and (One) with the Father in Essence, and equal in Person, in the fulness of time, did take human nature into that inseparable union with his Divine person, and in the same did fulfill the Law, died on the cross, thereby making atonement for sin, satisfied divine justice and purchased peace for sinners, that all mankind fell from the estate of created innocency in, with and by Adam's first sin, and became liable to the wrath of God's holy law, convinced of their estate and condition, consequently have no hope of eternal life, until by the same law convinced of this, and the damning nature of all sin in us from the root, and so made to fly for eternal life by faith in

the Lord Jesus Christ who alone is the mediator of the New Covenant, and the redeemer of God's elect without any merit in us, or moving cause of God in us foreseen to merit his mercy, was delivered to death for our offences, and that we might be truly justified by his free and sovereign grace was raised again for our justification, and in whom only we have redemption through his precious blood, even the forgiveness of our sins, we believe that he ascended into heaven and there sitteth at the right hand of God the Father, from thence he will come to judge the quick and the dead at the last great day, and believing also the doctrine of the Scriptures in all orthodox points, the doctrine of Baptism, laying on of hands peculiar to the ministerial function, final perseverance in grace, the resurrection of the dead bodies of men and the eternal judgement, together with all those principles and articles adopted by the Baptist Association of Philadelphia anno Dom 1742 and reprinted in 1743 to join together in a Gospel Church relation and fellowship . . . we gave ourselves to the Lord, and unto one another by the will of God according to 2 Corinthians, 8th Chapter and 15th verse; as a church of Christ we do solemnly and voluntarily and mutually covenant with one another to meet together every Lord's day, as many as can conveniently, to celebrate the worship of the Almighty God, to edify one another in his service, in the best manner we can, and do promise to each other to keep the day holy and watch over each of our families and children under our care, that they may do the same; at all (times) behaving ourselves as becometh the Gospel of our dear Redeemer Jesus Christ whom we now take for our head and king, our prophet and our priest, and according to our ability to promote the glory of God, our own benefit and the good of others so as not to break the order of the Gospel Church by taking upon ourselves any office or dignity of the same of the ministry or other until thereunto called by the voice of the church according to God's ordinances - he that exalteth himself shall be abased, and he that humbleth himself shall be exalted - and that no man taketh the office unto himself unless he is hereunto called; and jointly to maintain the worship of God and to edify one another in love, and as God shall enable us by his grace to maintain the doctrine of the blessed Gospel and to regulate our practices by the word of God, and to watch over one another therein in the Lord, Philippians 2 chapter and 4th verse, and admonish, encourage, and reprove each other if need be according to Gospel rules in love, and to be admonished and reprov'd by each other as the word of God directs, as far as God shall enable us; to perform all mutual duties toward each other and to those that shall hereafter join with us, and to keep our appointed meetings and to keep our secrets, being taught of God's word that the church of Christ is a garden enclosed, a spring shut up, a fountain sealed; and not to depart from one another illegally or without regular dismissal; and that we shall, as God gives us means, ability, conveniency and opportunity, attend on the means of grace, the institution of the ordinances of the Gospel, hoping and relying upon Almighty God for grace, wisdom and spiritual understanding, guidance and ability to adorn this our profession and to perform our duties, hoping that he will bless us with grace suitable to our privileges; which he in his goodness and mercy hath bestowed upon us in his house through Jesus Christ our Lord to whom be glory in the Church throughout all ages, world without end. Amen.

Just 15 years after the Sandy Creek Church was constituted, subscribed to the above Covenant and united with the Kehukee Particular

Baptist Association, the First Baptist Church was constituted and united with the Association. There is no indication that any other pattern of Covenant had been drawn up for the churches constituting the Kehukee Association. Therefore, it is only logical to believe that this was the first that our church subscribed to.

It will be noted that the first half of it is more a declaration of faith than a Church Covenant and that it is mildly Calvinistic. Mild, probably because there were still some of the old general atonement influence in the churches, plus the fact that the Kehukee leaders were anxious to form union with the Separate Baptists of the Sandy Creek Association, who also believed in a general atonement. But it embodies "all the principles and articles adopted by the Baptist Association at Philadelphia anno Dom 1742," and the Philadelphia Association was steeped in Calvinistic predestination and election, as was seen in the previous chapter.

There is no other Church Covenant in the record until December 30, 1894. The minutes of that date, on page 209 gives it. Unlike the one above, it is very terse and its authors are unknown:

Church Covenant

Adopted in conference December 30, 1894

The Bible

We receive the will of God as revealed in the Holy Bible. We believe it has salvation for its end, truth without any mixture of error for its matter, and that it reveals the principles by which God will judge us in the last great day. Therefore, we accept it and adopt it as our only rule of faith and practice.

The Covenant

We, the members of the Baptist Church of Christ in Elizabeth City, North Carolina, having already covenanted with the triune God by repentance toward God, faith in Christ, and by being buried with our Lord in Baptism, do hereby covenant with each other to keep all the ordinances and commandments of our Lord and Savior, Jesus Christ. We agree to be governed in our personal conduct and in our church relations and obligations by the law of Christ as taught in the New Testament. We pledge each other to do all in our power to promote the peace, unity, and prosperity of this church, and to extend the Kingdom of Christ in all the world.

In the old days the Church Covenant was often read at confer-

ences. Today, it is about the least read document in our Church reading. However, all extant Covenants adopted by the Church are being given for whatever historical or other value they may have. The two foregoing Covenants are perhaps at two extremes, so far as length is concerned. The first one, too long and tedious and much of it irrelevant and rather belonging in a treatise on Baptist faith. The second one probably a little too brief.

The next one was authorized to be drawn up in conference on January 3, 1901. Some of us still remember the committee appointed for this purpose: J. D. Sykes and E. M. Stevens. They were authorized to have 500 copies printed for distribution to present and future members of the Church; and in all probability this printing was embodied in a Manual of the Church that year. Several copies are still in the possession of some of our members. This Covenant strikes a happy medium between the long and short ones above mentioned:

Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and, on profession of our faith, having been baptized into the name of the Father, the Son, and the Holy Ghost, we do now humbly and thankfully acknowledge ourselves under the most sacred obligations to be the Lord's.

Relying on the gracious aid of the Holy Spirit, we declare it to be the solemn purpose of our hearts to walk together in Christian love, to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute as God may prosper us, to the payment of the expenses of the Church, to relief of the needy, and to the spread of the Gospel. We do also confess it to be our Christian duty to maintain family and secret devotion, to search the Scriptures, and religiously to educate our children; to seek the salvation of our kindred and acquaintances, to walk circumspectly before the world, to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to attend, as far as we are able, the meetings of our Church, and to be zealous in our efforts to advance the kingdom of our Savior.

We furthermore confess ourselves solemnly bound, as one body in Christ, to watch over one another in brotherly love; to remember one another in prayer; to comfort one another in sickness and distress; to cultivate Christian sympathy and courtesy; to be slow to take offence, ready for reconciliation and mindful of the rules of our Savior to secure it without delay. We moreover engage, that when we remove from this place, we will as soon as practicable, unite with some other church of like faith, where we can carry out the spirit of this covenant and principles of God's Word. Amen.

“Keep, therefore, the words of this covenant, and do them, that ye may prosper in all that ye do.” (Deut. 29:9).

In June, 1911 the church “ordered 1000 copies to be printed and distributed among the members. This Covenant was still in effect in 1924 when a Church Year Book was published which contained it verbatim. Ten years later another Year Book was published which carried a Covenant with some variations. Just when these alterations were made we do not know, but in all probability they were made that year 1934 when the Year Book was about to be published. This Covenant, as far as we know, is the latest one adopted by the church. It is hoped that all of these Covenants, particularly this latest one, will inspire us to a greater sense of loyalty and devotion to each other and, above all, to our Lord.

Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels and this assembly most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of the Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feelings, and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place, we will, as soon as possible, unite with some other church of like faith, where we can carry out the spirit of this covenant and the principles of God's Word.

“Keep therefore, the words of this covenant, and do them, that ye may prosper in all that ye do.” (Duet. 29:9).

CHAPTER V

Rules of Decorum

Surely, if we had the Church minutes from its constitution to 1857 we would find in them the rules by which its early constituents governed themselves. They did have a current set of rules in or just prior to 1857 when tradition tells us the Church records were destroyed by fire. This is evidenced by the fact that on March 27th, 1857 the Church revised them and that revised and adopted edition is in the oldest minute book that we have:

Rules of Decorum

Baptist Church of Christ

Revised and Adopted by the Church, March 27, 1857

- Art. 1. All members of the Church shall be requested to meet together once a month for the purpose of holding a conference. Meeting in Conference assembled shall have full power to transact all business appertaining to the Church.
- Art. 2. Conference shall choose a Moderator to preside at all of its meetings whose duty it shall be to open and close the meetings with prayer, and see that all the rules are respectfully observed by all the members.
- Art. 3. Conferences shall choose a Clerk, whose duty it shall be to make and keep a true record of all the business transacted during its deliberations; and such other business as the Conference may direct. He shall keep a list of names - male and female.
- Art. 4. Conference shall choose a Treasurer whose duty it shall be to keep all the monies collected by the Church and pay out the same as directed and take a receipt. He shall also make a written quarterly report which, upon adoption, shall be recorded on the Church book.
- Art. 5. The Moderator shall open a door for the reception of members by Christian experience or letter at each of the regular meetings, and any person who may arise to become a member of the Church and shall give satisfactory evidence of a sound religious experience or a letter of good standing from any other church of the same faith and order may be received by a unanimous vote of the conference assembled.
- Art. 6. All who shall be received by their religious experience for baptism shall after being baptized have given to them the right hand of fellowship, by the Moderator in behalf of the Church. Also, all that shall be received by letter.
- Art. 7. Any member of the Church who may commit an offense against an individ-

ual member, the offended member shall go to the offender and regain reasonable satisfaction. If he shall refuse to hear him, he shall take one or two brethren, and if he shall refuse to hear them, he shall be brought before the Church and abide the decision of the same. All public offenses shall be brought before the Church upon being duly notified by the Clerk. The person so notified shall appear and make his or her defense. Their non-attendance shall be considered an acknowledgment of guilt; and they shall be dealt with accordingly.

- Art. 8. We believe and receive the Holy Bible as the inspired Word of God - that it reveals the principles by which God will judge us in the great days of judgement. We therefore receive it as the only true center of Christian union and the only supreme standard of all human creeds and opinions.
- Art. 9. Any member of the Church refusing to believe and practice the doctrines as clearly taught by Christ and the Holy Apostles shall be considered disorderly and shall be dealt with according to the magnitude of the offense.
- Art. 10. All business properly brought before the Church shall be decided by a majority of the votes given in conference assembled, except the receiving of members which must be unanimous. Any member in the minority, who may be dissatisfied with the majority, shall make the same known at the time - and it shall be the duty of the Church to give such a respectful hearing and use all necessary means to preserve unity in the Body.
- Art. 11. Every motion shall receive a second before it becomes a subject of debate or before it is put to the vote of the Church; and no one shall be allowed to speak more than twice on the same subject without the permission of the Moderator. The speaker shall always respectfully address the Moderator.
- Art. 12. Every member shall bestow annually according to their ability for the support of our pastor, and the necessary expenses of the Church. And a failure to comply with this Christian obligation, shall subject him to Church censure; as in any other case of un-Christian conduct.
- Art. 13. It shall be the duty of the Deacons, the Treasurer and the Clerk to hold a meeting every quarter and make out a fiscal state of the Church, and report the same at the ensuing conference meeting, at which time they shall adopt such measures as may be agreed upon to meet the fiscal demands of the Church, so that they shall be properly met.
- Art. 14. The Clerk shall keep a true record of all the names of the members belonging to this Church; and call over the males at each conference meeting, and the females quarterly; noting those who are absent, that the Church may know who observes and keep the apostles command: "Forget not the assembling of yourselves together."
- Art. 15. These rules of decorum shall be read in conference once a quarter and may at any time be altered or amended by a vote of two-thirds of the members present.

- Art. 16. No member at conference shall leave during its session without permission from the Moderator or the conference.
- Art. 17. The Clerk shall read the minutes of conferences for their consideration and adoption.
- Art. 18. The ordained deacons of the Church shall be and are hereby appointed as the standing Trustees of the Church Property belonging to this Church.
- Art. 19. Any member of this Church who shall commune with unbaptized believers of other denominations shall be considered disorderly, and shall be dealt with accordingly.
- Art. 20. As members of this Church we do hereby mutually consent and covenant with each other, that we will walk together in brotherly love as becomes a Christian Church, watching over each other faithfully and admonishing one another as occasion may arise.

Church minutes show that on June 19, 1873 the word “requested” in line one was ordered stricken out and be replaced with the word “required.” Also, on October 27, 1878 it was ordered that two sentences be added after Article 20: “We will pray for each other and encourage each other to faith and good works. For the world will love its own and its own only.”

Another historic document is a Church Manual adopted by the Church under the leadership of the pastor, Rev. Claude W. Duke, in 1901 in which appears another lengthy chapter bearing upon the subject of rules and regulations which is worthy of preservation.

Rules and Regulations

“Let all things be done decently and in order.” 1 Cor. 14:40

Article I

Officers

The officers of this Church shall be a Pastor, 12 Deacons, a Treasurer, and a Clerk, to be elected by ballot as hereinafter provided. An open ballot, by unanimous consent of the members present, may be cast as a whole, by one person chosen for that purpose. The Pastor, at a special meeting called for that purpose, shall be elected to serve indefinitely; and if in balloting for a Pastor, the vote of the Church cannot be cast by one ballot, as provided for above, then three-fourths of all ballots cast shall be necessary to an election. The Deacons shall be elected for a term of three years, four Deacons being elected every year. They and their successors in office shall constitute the legal trustees of the Church, and the title of all its property shall be vested in them. Notice of the election of Pastor or Deacons shall be made public from the pulpit, on the Sunday immediately, preceding, such election. The other officers of the Church shall be elected annually, at the regular

December Conference, at which meeting the Covenant and Rules of the Church shall be read, and a roll of the members of the Church shall be called. At the request of the Treasurer, an Assistant Treasurer may be elected by the Church.

Article II

Duties of Officers

Section 1. The Pastor shall be moderator of all meetings, unless the Church orders otherwise. As moderator, he shall appoint all committees, subject to the approval of the Church. It shall be his duty to preach statedly to the Church, to administer the ordinances of the Church, and perform the other duties incumbent upon his office.

Section 2. The Deacons are to be associated with the Pastor as his counselors and assistants in the administration of the ordinances; they are to take up all collections in the Church, and see that the regular meetings of the Church are observed; they are in private session, to take notice of all public, and all unsettled personal offenses, and make recommendations to the Church in open conference for its action.

Section 3. The Clerk is to keep a faithful register of the membership; record all business proceedings of the Church; promptly issue all letters of dismission granted; prepare all letters to the Association, etc. subject to the approval of the Church; and perform such other duties as pertain to his office, including this, that when a committee is appointed, he is to furnish the chairman with a copy of the resolutions under which they are to act, and a list of the names of the committee; and when any member is excluded from the Church he shall notify that person of such action.

Section 4. The Treasurer is to be ex-officio clerk of the Board of Trustees; look after the financial interests of the Church; hold all funds not otherwise provided for; keep a careful account of all moneys received and paid out, reporting the same annually; and have his accounts audited by the Auditing Committee.

Article III

The election of Pastor and other officers, as well as all business appertaining to, and promotive of the material interest of the Church, shall be vested in the entire membership. When unanimity cannot be reached, a majority vote shall determine all questions that may arise, including the election of officers and others, except in the case of a Pastor, as provided for in Article I, or as hereafter provided.

Article IV

The Church shall meet in conference on the first Sunday in each month to transact business appertaining to the Church. The election of all officers, (Except Pastor), shall be at the December meeting, and at other times when necessary to fill vacancies. Fifteen members, shall constitute a quorum for the transaction of business.

Article V

Reception of Members

Section 1. Any person may be received into the membership of this

Church: by giving evidence of a change of heart, upon Baptism; by Letter of recommendation and dismissal from other churches of like faith and order; by Experience, if having been baptized, and holding membership with no Church, or with that of another denomination; by Restoration, if having been excluded, on confession of error, and giving evidence of repentance.

Section 2. Though candidates for admission are not required to sign any creed, confession, or articles of faith, substantial harmony is very important to the peace, efficiency and usefulness of the Church, and therefore all applicants should be requested to give their consent to the Covenant, to which, also, all members are expected to conform; to give some evidence of familiarity with the scripture teaching with regard to our distinctive principles; and willingness to abide by these specified rules of government; and no person is to be received who does not give satisfactory evidence of Christian Character.

Section 3. In the admission of members the vote shall be unanimous. Should objection be made the case shall be postponed and the objection examined. If, on inquiring, the Church shall regard the objections based on unchristian principles, they shall be disregarded, and the objector may be liable to the discipline of the Church. If otherwise, and the objection cannot be overcome, the rule requiring unanimity shall be maintained.

Section 4. All members are expected so far as possible to take part in the regular observance of the Lord's Supper.

Article VI

Dismissal of Members

Section 1. Members when removing from us, are expected and desired to take letters of dismission, and unite at once with some Church of like faith and order, if nearer such; and should satisfactory reasons exist for not doing so, they are expected to report to this Church, through the Pastor, or Clerk, or some other member, at least once a year, and to contribute toward its support, if able, till membership ceases.

Section 2. A letter of dismission, granted only to members in full membership, shall in every instance be addressed to the sister church, with which the member wishes to unite, and a duplicate thereof, (with a blank certificate to be executed and returned) sent to the Pastor or Clerk of said Church. When this Church receives notice of the reception of the said member by the return of the certificate, or otherwise that member shall be regarded as dismissed by us. No letter shall be valid after six months from its date of issue.

Article VII

Discipline

Section 1. In cases of disagreement between members, it shall be the duty of the offended one, first to tell the party giving offense, of the fault committed, and endeavor by gentleness and forbearance to effect a reconciliation. Should this fail, then to go with one or more brethren or sisters, who shall seek to reunite the disagreeing members, and, if these efforts are fruitless, the case shall be laid before the Church, for its action and decision. Matt. xviii, 15-17.

Section 2. In case of continued delinquency, irregular walk, or unbecoming conduct, coming to the knowledge of any member, it shall be the duty of such a one, in the exercise of all proper measures, to seek to reclaim the erring member, and preserve the purity of the Church, or, failing in this to report the same to the Deacons, whose duty it shall be to cite the offender to appear before the Church to answer the charges. Gal. vi, 1.

Section 3. In cases of gross and flagrant violation of Christian character and deportment, such as the Scriptures forbid us to sanction by any act of clemency or indulgence, the offender shall be excluded from the fellowship of the Church; unless, there be shown, by humble confession before God and the Church, genuine repentance and godly sorrow for the sin committed. II Thes. ii, 6; Luke xvii, 3-4.

Section 4. In case of prolonged absence of a member from Church, due to uniting with a Church or organization not of our faith and order, or to other causes, known or unknown to us, the Church may, by a two-thirds vote, and without citing such member to appear before it, withdraw the hand of fellowship, and direct that the name be erased or dropped from the roll.

Section 5. In all cases of exclusion and withdrawal of fellowship, the member shall be notified by written notice from the Clerk of the Church.

Article VIII

Finances

Forasmuch as giving systematically and regularly to the Lord's work is a Christian grace, we should seek to cultivate it according as God has prospered us.

Section 1. An offering shall be taken at every Sunday service for Pastor's salary and Church expenses.

Section 2. The account of each member shall be accurately kept by the Treasurer.

Section 3. The names of non-contributing members three months in arrears, unless excused shall be presented to the Deacons, and they shall be subject to discipline.

Section 4. An offering shall be gathered during each celebration of the Lord's Supper, for the relief of the poor of the Church.

Section 5. The Church holds it to be its imperative duty to share the privilege of sending the Gospel into all the world.

Section 6. It is desirable that an accurate account be kept of the aggregate benevolence of the Church, through its various channels, hence it shall be the duty of the Pastor and Treasurer, jointly, to ascertain as far as possible, the amount collected yearly within the congregation for general and specific benevolence, and the Treasurer shall report the same in his annual report.

Article IX

The Sunday Schools and B. Y. P. U.

The Sunday Schools and Young People's Society shall be under the foster-

ing care of the Church. The Superintendents, Presidents and other officers, elected by the School or Society may be subject to confirmation of the Church, expressed by vote. The Superintendents and President shall make annual reports before the Church concerning the interests of their work.

Article X
Dissatisfaction

Any person dissatisfied with action of the Church shall make his objection known at the time, and all honorable means shall be used to preserve the unity of the body in peace.

Article XI
Giving

Each member shall give, according to his or her ability, for the support of the Pastor and Church expenses. A failure to comply with this plain Christian obligation subjects such person to discipline as does any other case of unchristian conduct.

Article XII
Amendments, Etc.

This Constitution or form of government may be altered or amended by a vote of the members present, at a regular business meeting, provided, that notice of such alteration or amendment shall have been given in writing, at a previous meeting of the Church.

The meetings for business shall be governed by the rules usually observed by deliberative bodies. No member shall speak to the same subject more than twice without unanimous consent.

Church minutes reveal, we would say, a fairly strict adherence to these, now almost ancient rules and regulations, for many years after the latter set was adopted by the Church. How well we observe them today we leave to each reader to judge for himself.

CHAPTER VI

The Sanctuary

Not until recent years have we begun referring to our place of public worship as the Sanctuary, but we are not alone in this innovation. It is true of Baptists generally and of some other denominations also. It is long overdue. The term is more explicit and descriptive of a place of public worship which is a holy place, a sacred temple or shrine. It is a place of spiritual refuge and shelter, set apart from other places of Church activity and more particularly from places of secular gatherings.

At the time our Church was constituted, Baptists and some other denominations called their places of worship Meeting Houses and this practice continued until roughly around the middle of the last century. Some district associations, the Tar River for example, took official action to encourage the local congregations to cease the practice. Then they began calling the buildings churches and the interiors were known as auditoriums. Actually, however, the term Meeting House was more nearly correct than Church because a Church is a body of baptized believers, while a meeting house or a building is the Church home, a place for assembly and worship. An auditorium could be a place for school or college assembly; a musical concert, comedy or any other sort of gathering. The Sanctuary is a place set apart specifically in which the members may assemble for spiritual meditation, singing praises to God, prayer and the preaching of the Holy Word. Our Church recognized this fact on October 9, 1904 by passing the following motion: "On motion the main auditorium shall not be used for any purpose other than the regular services . . . except by consent of the deacons by unanimous vote or by the consent of the Church in conference."

In the very early days of Baptist churches in Eastern North Carolina, occasionally one was organized and met in a member's home, as was our mother Church which became known as the Church in the house of William Burgess. This was correct terminology. However, for accuracy in historical content I shall try to use the terms used in the eras of which I write.

As stated in Chapter I, Baptist ministers preached in this immediate vicinity, although perhaps very irregularly, for a number of years before a Meeting House was erected and the Church was organized. These evangelists, more often called itinerate preachers, preached in the homes of Shiloh members living here, and their converts took membership in that Church.

First Meeting House

In order to show the approximate location of this Meeting House we quote below the provisional deed granted by Jeremiah Murden; and following it the pertinent area of a Clement map drawn previous to or during Revolutionary War days showing Nobs Crook creek, the road (Now North Road Street and extension), swampy areas, names of family farms and other places of military importance to the British in that crucial period of our country. And, very important to us, in seeing just about where our first Meeting House stood. Thanks to Dr. J. D. Hathaway, Jr. for allowing us the use of his map:

Jeremiah Murden To all People to whom Presents shall come, Know Ye that
to I Jeremiah Murden of Pasquotank County for and in consideration of the desire of Success of the Baptist Society in
The Baptists Pasquotank County have given and granted to them of that Society a certain acre of land belonging to the land commonly known by the name of the Pritchard Plantation over the Rhode near West from the Ould Dwelling house Joining the Rhode and a branch so as shall Include a meeting House now a building have given Granted aliened and confirmed and by these presents do give grant and confirm said land unto the society of the Baptists for the use of a meeting House as long as they or any of them shall or will use it that way for Ever - To Have & to hold the said Premises with all the Appurtenances to the same belonging to them the Baptis Society that is or may be; for that use forever, and I the said Jeremiah Murden for me my heirs executors and administrators do promise and confirm said bargained Premises as above said to them of the Baptis Society that is; or may be forever hereafter -
In Witness whereof I have hereunto set my hand and seal this Thirtyth day of August One Thousand seven hundred and Eighty three; August 30, 1783 -

Signed sealed & Delivered

In the presents of us

Jeremiah Murden (Seal)

Isaac Smithson

Testators Arthur Davis

J. L. Madrin

Pasquotank County) March Term 1785

The Within Deed from Jeremiah Murden to the Annabaptist Society was acknowledged in Open Court and ordered to be Registered

Registered 16 December 1785

Test Enoch Relfe C.C.

by J. Lane Rg.



Now, to pinpoint as closely as possible the site of our first Meeting House. First, Burkitt and Read, History of the Kehukee Association, 1803, state that it "is on the road to South Mills, within two miles of Elizabeth City." Second, the deed definitely puts it as an acre of land belonging to the land commonly known by the name of the Pritchard plantation (Shown on the map) and over the road (Which we interpret to mean over the road from the Murden place, shown further north from Pritchard on the map) near west from the Ould dwelling house, joining the road and a branch. The branch, we believe to be Knobs Creek. Therefore, it appears to us that the Meeting House stood on the west side of the old road and in the corner of the old road and Knobs Creek, between the top part of the letter "d" in Pritchard and the old road. This would be somewhere in the area now occupied by the Elizabeth City Brick Company or the Box and Sanders store. Later maps show the road crossing the creek further up stream than this map. The Pritchard plantation shown on the map is doubtless the same plantation that Colonial records reveal "As early as 1714 one James Pritchard obtained a patent for 280 acres of land lying in Nobbs Creek," and by 1783 having passed into the hands of Jeremiah Murden, our benefactor.

As stated above the Murden plantation is across the creek (branch) and across the road two or three miles north, probably the area surrounding the famous "old brickhouse" built, according to Pasquotank County Historical Society Year Book II, by Col. Robert Murden, a wealthy English lord, some time between 1735 and 1750 - probably the father or grandfather of our benefactor.

It is noted that this Meeting House was under construction on August 30, 1783 when the above deed was drawn. Therefore, our Church not being organized until 1786, it is very probable the mother Church at the request and with the support of her members in this vicinity, sponsored the building and preaching station for three years before the Church was constituted.

There is no record to tell us what this Meeting House was like. However, judging from the very small membership, the depressed eco-

nomic conditions of the country at that time and what we do know of some other Baptist churches of that day and time, it must have been very small and of crude and simple construction. It may even have been made of logs. We do not know.

For the fate of this first Meeting House, the only information we have is the memory of Mr. Thomas Overman that his grandmother, Susan Perry, had told him of an old Kehukee Church out towards the "old Brickhouse" that got burnt. She died in 1889 at about 65 years of age. Assuming it was burnt the year or prior to the year the Church moved to its present location in 1806, Mrs. Perry would not have been born, but she could have been relating to Mr. Overman what her parents had told her. Or, it is possible the congregation abandoned the old building when it moved in 1806 and it stood until Mrs. Perry was born and old enough to remember its burning. At any rate, we may believe it was burnt. Mr. Overman is now 91 years of age but his mind seems to be very clear on the subject. Furthermore, his son, Reid, states that his father has told him several times when he was much younger than he is now of his grandmother's statement to him about the burning of the old Church.

There is no record of any other Baptist Church of any persuasion having existed in the area described in the deed and map; and the fact that Mrs. Perry heard or knew of an old Kehukee Church burning out towards the "old brickhouse" should not divert the minds of our readers to believing that it was some old church other than our own. It, on the contrary, proves conclusively that it was our very own, because our Church belonged to the Kehukee Association from the year of its constitution to 1805 when the Association divided to form the Chowan the following year. If we had remained in the Kehukee and could have survived to this day we would probably be referred to as "an old Kehukee Church," just as one of their number in this County is so referred to, although its real name is Flatty Creek Primitive Baptist Church.

The one acre of land on which the original Meeting House of our Church stood reverted back to the Murden estate when we ceased to use it and moved to our present location.

Second Meeting House

Our second Meeting House was erected on the west side of the lot donated by Mr. Charles Grice, an Episcopalian. Parts of his deed to the Church, dated October 1, 1805 are quoted below:

This indenture . . . between said Charles Grice, Esq. . . . and Thomas Etheridge, occasional Pastor, and Bailey Jackson and John Rowe, Deacons of the Baptist Church at Knobs Creek . . . witnesseth that the said Charles Grice, Esq., from motives of regard for the welfare of religion and in consideration of the sum of five shillings . . . hath granted, bargained and sold to . . . the Baptist Church at Knobs Creek . . . and their successors in office . . . one piece of ground or two hundred and eight foot square, lying and cornering on the Main Street in Elizabeth City on the right hand of the street and on the Northeast side of the street; cornered on the back of lots . . . sixty-seven and sixty-eight in the plan of the town . . . the said 208 feet square to be the exact width of the said lots Number sixty-seven and sixty-eight above mentioned with all the estate and quantity of estate thereof of him the said Charles Grice, in and to the said premises, and every part thereof, to have and to hold the said one acre of land . . . in corporate right, to the only proper use and behoof of the said Baptist Church forever.

The deed was registered on January 13, 1806.

Dr. E. H. Potts, Pastor, in his Year Book published in 1934 correctly stated that "a frame building was erected on the lot." He did, however, fall into error in stating that this Meeting House "was used until 1889." The 1847 Associational minutes which were not available to him at that time, contain a brief sketch of the Church by the Associational Clerk, Dr. S. J. Wheeler, a physician of Murfreesboro. This sketch was made up primarily from the letter which the Church sent that year. He states in part: "The Church is destitute of a Meeting House, but hopes to be in their new one in three or four months." Delegates to the Association were R. Simpson, G. Jennings and Clerk, W. D. Pritchard. Nothing is said in the report or the previous year's report of what became of this second Meeting House. We do not know whether it burned, was sold or torn down to make room for the new one. Whatever became of it we suppose it to have been an improvement over the first one on Knobs Crook Creek, but again, there is no known record to tell us what it was like.

Third Meeting House

Fortunately this one, erected in 1847, stood long enough that it is in the memory of some of our older members and other citizens whom

we have interviewed. It too, was located on the west side of the lot, corner of West Main and Dyer Streets. Those interviewed are in agreement that it was of wood construction with a steeple and bell on the top center in front. However, according to one of our very eldest citizens, the steeple could hardly be described as a typical tall, round, tapering structure. It was no more than a square structure with a four-sided roof just large and tall enough to well house the bell. The Church building had one door which was in the front center, and entered into a vestibule. From the vestibule a door opened into each of the two isles of the auditorium. A balcony was over the vestibule. Windows were of plain glass with outside blinds.

The exterior was painted a dark brown with a sort of redish cast. Mrs. G. R. Little, one of the closest neighbors both then and now, remembers a large cedar tree between the front door and the sidewalk. Worshipers west of the Meeting House had worn a path from the sidewalk to the front door; and those east of the Meeting House had also worn one on that side. This appeared to protect the tree in a small triangular shaped plot of ground. There were other trees in the yard and the Meeting House was fenced in for many years as is substantiated by entries in the Church minutes. At the March 3, 1866 conference it was "decided that the brethren would on the following Friday meet and trim the trees and put up the fences around the Church." Subsequently, on a number of other occasions repairs were ordered to the fences and on July 21, 1870 repairs were "ordered to the steeple."

In 1874 a cistern was built for the Church and parsonage for \$11.00.

The interior was furnished with benches which were of solid boards for the back and seat rather than the slat type benches in so many of the meeting houses of old time. Yet, they were very uncomfortable for a least one member, Dr. R. R. Speed, who did something about it for himself and family. On April 24, 1880 he requested and was granted "the right and privilege to make the second and third benches from the pulpit wider and cushion the same for the use of himself and his family when present at Church."

Mrs. M. G. Wright remembers that a square or near square rostrum at the north end was reached from two sides by one step and it was against the straight east to west wall with no alcove or built out extension for it. The minutes reveal a post on each side of the pulpit, probably lamp posts or ornaments of some sort. The pastor in 1889 was C. A. G. Thomas and he for some reason did not like them and on October 26 "requested and was given permission to remove them."

How this Church was heated at the first we cannot say, but if gas was available then, or when it subsequently became available, it was used for some years. This became unsatisfactory for some reason because on June 22, 1878 and ironically the longest if not the hottest day in the year, a coal stove was ordered purchased and on November 22 another was ordered. These were coal burning space heaters as evidenced by the fact that only three or four years later "S. Modlin was appointed to purchase coal and repair the stove." On October 21, 1882 "F. F. Cohoon was made a committee to see J. M. Jackson and request that he take the gas works out of the Church and sell them at a discount and turn the money over to the Treasurer." There apparently was a delay in getting them removed because the minutes of May 24, 1884 show another committee was appointed to "remove the gas pipes, sell and turn over the proceeds to the Church Treasurer."

This building was apparently damaged to some extent by fire in the early part of 1888 when the parsonage on the east side (On the corner) was burned or so badly damaged that it was torn down. The minutes show that on March 13, "E. F. Aydlett was appointed a committee to collect insurance on the Baptist Church property." Although, Mrs. Little, our neighbor both then and now, states that to her knowledge the Church did not actually catch aflame; and it could be that the "Church Property" referred to was only the parsonage.

The disposition of this building is an interesting story. On December 31, 1887 the School Committee (Presumably the Public School Committee) offered to "purchase the old Church and ground up the parsonage." This was the year before the parsonage which stood on the corner

was burned. The offer was rejected. At the December 21 conference, 1890, after the completion of the present sanctuary it was voted to "offer the old Church building to the brethren (Our own members living out there) at Cartwright's School House (Now a part of the Corinth Church parsonage) for the sum of \$300.00." But this evidently did not appeal to the brethren out there. They wanted to organize into a Church but did not want to pay for the building which they and/or their fathers helped to build. Three months later, March 15, 1891, E. F. Aydlett was appointed a committee to advertise it for sale. June 7, 1891, there being no sale, the congregation had a change of heart and voted to "give the brethren at Cartwright's School House the old Church with the understanding they secure good title to the land they move the Church on." This they accepted, and between then and October 18 it was torn down and moved as evidenced by the fact that on this date Sam Modlin was appointed to have the lot cleaned off. The timbers of this old Church are in the present sanctuary of Corinth Baptist Church.

Fourth and Present Sanctuary



The earliest photograph we could find of the present sanctuary was one by the Economist, local newspaper, in 1904 on the occasion of the Baptist State Convention meeting here. (See chapter on Entertainment of Conventions, etc.) This was after the west annex and missionary rooms were attached and in order to show the building as it originally appeared it will be noted the west annex and missionary rooms have been omitted from the above drawing. The trees are slightly reduced in size in order to show the building and grounds as nearly as possible as they appeared eighteen years previous. This is a southeast view - a northeast view as the building appeared upon completion may be seen in the chapter on Other Building Programs in connection with the educational building.

First mention in the minutes of the present sanctuary was on January 22, 1888 when it was decided to "organize a sinking fund for the building of a new Church, and W. T. Love, Sr., Thomas R. Bland and A. L. Jones were appointed to count the funds and hand over to the Treasurer, E. F. Aydlett."

On August 25, 1888 "after remarks by the pastor, J. L. White, Sr., and others it was resolved to build a new brick house of worship at this place. J. L. White, E. F. Aydlett, F. F. Cohoon, James F. Snell and W. T. Love, Sr. were appointed a building committee to have full and complete power to locate, build and contract and pay out the funds that come to the Treasurer, etc. J. L. White was made Chairman." Before the Church was completed Dr. White resigned as pastor and moved away. The next pastor was Rev. C. A. G. Thomas and he was made Chairman.

It appears that outsiders were invited to assist in raising money for the building fund from the fact that on December 1, 1889 T. R. Bland, F. F. Cohoon, Miss Florence Bell, W. A. Moody and Mrs. Jennie Weatherly were appointed to "visit the citizens of the town in behalf of the new Church." However, it does not seem from the record that there was much difficulty in raising the necessary building funds because as early as May 9, 1889 there was enough money and assurance of success in sight that a special cornerstone laying celebration was decided upon

to take place on July 4, 1889. It was also decided to "invite the Masons and Odd Fellows (Secret fraternal orders); and that the cornerstone be laid under the ceremonies of these two organizations." A committee on management was appointed consisting of the pastor, C. A. G. Thomas, Chairman, F. F. Cohoon, W. T. Love, Sr., T. R. Bland, and Elisha Harris. Table committee: K. R. Newbold, Chairman, T. S. White, L. A. Jones, W. K. Carter, J. R. Pinner, Zephania Burgess, S. S. Davis, J. T. Snell and A. B. Seeley. Later ten ladies were added to this committee: Mrs. Nannie Dawson, Mrs. Margaret Snell, Mrs. S. F. Bell, Mrs. Ida Simpson, Mrs. Barsheba Sanderlin, Mrs. S. D. Scott, Mrs. Robert Simpson, Mrs. Emily Pritchard, Mrs. Annie Walker and Mrs. Jennie Weymouth.

Plans were laid for "serving ice cream, lemonade and soda water" as a means of raising money on the day of the celebration and the net profit amounted to \$165.25 which was turned over to the building committee.

On February 15, 1891 E. F. Aydlett was appointed to sell the old pailens in the front fence and one month hence he reported them sold.

Just when the first service was held in the new house of worship does not appear in the minutes but the dedication ceremonies were held on May 31, 1891. Camden, Currituck, Yeopim and Scuppernon Union Meetings were invited to meet and rejoice with the Church in the dedication ceremonies.

The final report on the building fund is quite interesting. The auditing committee consisted of G. D. B. Pritchard, G. W. Brothers, N. S. Vowles and T. J. Jordan who made their report on December 27, 1891:

We have carefully examined the books of the Treasurer and find that he has received in various ways the sum of \$8,459.81 and that he has disbursed the sum of \$8,462.59, leaving a balance in his favor of \$278.00. We feel that we cannot close this report without congratulating both Brother Aydlett and the Church. Brother Aydlett for the accuracy with which he has kept so large an account, and that extending over a period of three years without the slightest error or discrepancy; and the Church for its fortunate selection of so efficient an officer.

The bell from the old Church was used in the new one until May 4, 1902 when it was "ordered removed and the new one installed." The

new bell weighs 1000 pounds and cost \$225.00, plus the old bell. Mrs. Little remembers, without any criticism of course, Jerry Martin, the sexton, ringing the bell so long at one time. However, it was not without criticism from another source. At the monthly conference on July 15, 1894 "Moved that the deacons inquire into the cause why the ringing of our bell should be more annoying to Mr. Burgess than the other bells in town but a short distance further from him." Good old Jerry! The bell sounded so good to him; and he apparently delighted in ringing it - probably longer than was necessary.

Albeit, may we ever have a bell; and may its revibrations ring in our ears and hearts from one Lord's day to the next reminding us not to "forget the assembling of ourselves together" for divine worship; and to keep us in the "straight and narrow path" the other six days of the week. It rings for the Christian and for the non-Christian. Its musical implications are varied - it calls to worship, it rings out the good news of those joined together in holy matrimony and it tolls to remind us that "In the midst of life we are in death" and to seek succor in Him "who for our sins art justly displeased."

Having occupied the new Church of which the leaders were justly proud, they resolved to keep it clean and well protected against filth and disfiguration by unthoughtful and indiscriminate churchgoers of that day. The first move was even before the dedication ceremonies and, coming before the dedication was probably well designed, because on that occasion there would be many visitors, both local and out of town. On March 1, 1891 "On motion the spittoons be taken out of the Church." Actually, they were taken out of the old Church once before but on January 21, 1882 "On motion spittoons be placed back in the Church immediately." But they went out for good this time. This latest motion to remove them was evidently referred to the deacons because fifteen days later in monthly conference they offered the following resolutions, which were accepted:

1. That spittoons be removed from the Church (Those who remember them say they were made of wood).
2. That a fine of 50 cents be imposed upon anyone caught spitting upon

the floor and the fine be given to the sexton for cleaning the Church.

3. That upon the refusal to pay the fine the name of the offender shall be read before the congregation.

Mrs. Kate W. Aydlett, in her notes, wonders "what her grandfather, Elisha Harris, did after the spittoons were removed." The following October 18 he was granted a letter to join at Corinth.

The second move to protect the new Church was on June 21, 1891 when the Church Resolved: "Anyone for marking on the pews or the walls of the Church and in any way disfiguring the same, be requested to pay for the same; \$5.00 for the first offense, and upon failure so to do, the name of that person be read out in Church and why the fine. For the second offense, the deacons carry the same before the Grand Jury." Even so, as late as May 3, 1896 the pastor was authorized to offer \$50.00 reward for the apprehension and conviction of the parties who broke three windows on the east side of the Church.

The latest reference to hitching posts and facilities for worshipers who came in horsedrawn vehicles was in 1910 but they must have been provided several more years after that because automobiles were still not plentiful enough to discontinue the hitching posts.

Many churches of yesteryear thought it necessary to have a large clock to hang conspicuously in front of the minister. How much good they did in aiding him to end his sermon on time is questionable at this distance, but on June 21, 1891 a vote of thanks was extended to Louis Selig, local jeweler, for a new clock. Incidentally, the congregation could not see the clock during the worship services, but some hardy men who wanted their Sunday dinners soon after twelve o'clock had another device which they sometimes tried - the closed face watch. It was taken from the vest or pants pocket and by pressing the stem the lid flew open. The closing of the watch made a resounding pop and it did not take but a few of them about in the congregation to bring about a general unrest. (Some ministers caught on to the trick, but this writer remembers one (Not in this Church) who once announced in the beginning of his sermon: "Pop your watches as much as you like, it does not bother me."

It was first decided to heat the auditorium with either coal or wood-burning space heaters. This was on June 7, 1891, but on the sixteenth of August the decision was rescinded and it was decided to heat with "hot water." Whatever the hot water system was it lasted only until 1904 when on October 9 a committee was named to "let contract for heating apparatus as early as possible." This was steam heat and provided for only the auditorium and was used until the erection of the present educational building when a furnace was installed there to take care of that building and the sanctuary.

Lighting was first by kerosene lamps, including two large chandeliers until June 3, 1900 when a committee "on electric lights reported the work done and a balance due of \$51.91," and on the seventh of the next month the two chandeliers were loaned - one to the Riverside chapel and the other to the North Road Street Chapel. The present lighting is indirect and soft, by elegant swinging lanterns.

Fortunately, there have been no tragic fires or storms to damage to a great extent this beautiful structure. There was a small damage to the steeple by lightning in 1896 as we learn from the minutes that on May three the repair was reported done at a cost of only \$6.80. Also, there was a near tragedy in 1903. This was by fire but the details are not recorded. On December six the Church in conference extended a "vote of thanks to the sexton for his care resulting in saving our building from loss by fire and the Treasurer is directed to pay him \$10.00 of the amount received from the insurance company."

Except for the remodeling of the pulpit and choir rostrum, dividing the chancel, etc. in 1953 and 1954 described in chapter on choir, music, etc., and the swinging doors from the vestibule which were installed in 1911, architectural design of the interior is as it originally was, including the high arch over the entrance to the chancel. When the west annex was built the original west wall was considerably altered by making almost the entire section into stained glass windows to push up and open the annex into the sanctuary when needed. However, when the above mentioned remodeling of the pulpit and choir rostrums was done, the rest

of the sanctuary was thoroughly renovated and redecorated and the west wall was restored to its original majestic beauty to correspond with the east wall and windows. The total cost of remodeling, redecorating and waterproofing the sanctuary, pulpit and choir rostrums but not including the work on the organ and new carpet was \$28,100.00.

The high plastered walls are finished in light ivory color and contain five beautiful stained glass windows on each side; and the octagon shaped, paneled wood ceiling; wainscoting, pulpit and lectern, and pews are finished in dark walnut color.

The sanctuary as remodeled and redecorated; together with the rebuilt organ, the rooms and other facilities connecting the sanctuary with the Educational Building to the north, the baptistry, lectern and pulpit, and a number of memorial gifts made during the period of remodeling, etc. (See chapter on Memorials and Special Gifts) were dedicated in special services on January 27, 1955.

Remodeling-redecorating committee consisted of J. H. Moore, Chairman, J. C. Abbott, R. L. Garrett, Mrs. S. G. Etheridge, Mrs. H. S. Overman, Mrs. D. M. Love, T. O. Bundy, C. P. Harris, Sr., Mrs. W. T. Culpepper, Sr., Mrs. W. W. Massey, E. Paul Wise, Mrs. J. C. Prescott, Mrs. I. T. Blanchard, Mrs. E. L. Pritchard, E. R. Ferrell and Howard W. Morrisette. Following is the body of the Pastor's letter of thanks to the committee dated January 17, 1955:

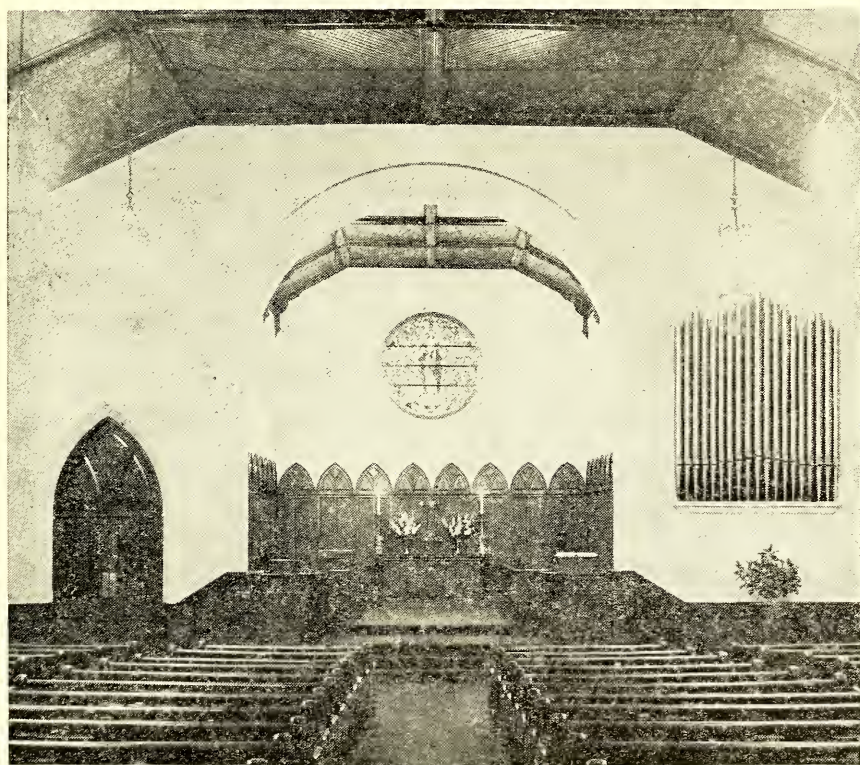
Dear Friends:

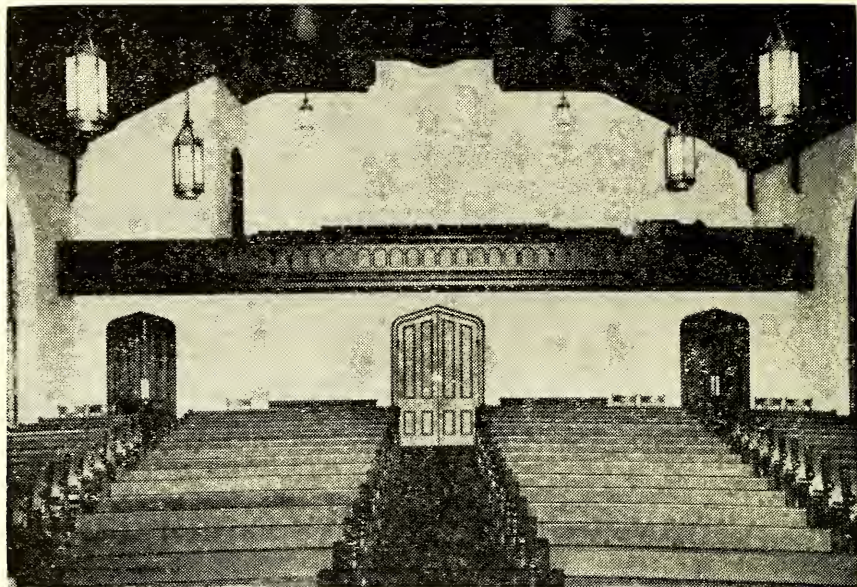
On the eve of our dedicatory services I am thinking gratefully about each one of you. You already know of my enthusiasm and appreciation but I want once more to tell you, before the dedication, how happy I am over the lasting contribution you have made to our church. Just last Sunday when a large number of visitors came to our church to attend a wedding, we heard on every hand what we knew we would hear, and will continue to hear through the years, how beautiful indeed is our place of worship. I doubt that any church sanctuary in this part of our State is more lovely and worshipful than what you have made ours to be.

For those long hours, those many meetings, called sometimes at short notice and under circumstances inconvenient to you, for your planning, your imagination, and for your prayerful consecration to your tasks, and for all your generous self-giving, I thank you deeply and sincerely.

W. W. Finlator, Pastor

Following are interior views of the front and back of the sanctuary, showing the new and divided chancel in the front and the balcony in the back; also, a reproduction of the order of services used on the Sunday of dedication. (Front view before dividing the chancel is seen in chapter 24, Singing and Music):





THE ORDER OF THE DEDICATION

At Eleven O'clock in the Morning

January 23, 1955

PRELUDE — "Sinfonia" from a Cantata Bach

PROCESSIONAL — "The Church's One Foundation" Hymn 584

CALL TO WORSHIP

Minister: Serve the Lord with gladness.

People: Enter into his gates with thanksgiving, and into his courts with praise.

Minister: O come, let us worship and bow down: let us kneel before the Lord our maker.

People: He is our God; and we are the people of his pasture, and the sheep of his hand. Amen.

Here let the people be seated.

INVOCATION—The Minister

O God, eternal and ever blessed, who delightest in the assembling of thy people in the sanctuary; receive us graciously as we come into thy house, and grant, we entreat thee, that peace and prosperity may be found within its walls, that the glory of God may be the light thereof, and that we may be satisfied with the goodness of thy house; through Jesus Christ our Lord.
Amen.

COLLECT FOR DEDICATION DAY

Here let the people unite with the minister in prayer.

Direct us, O Lord in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

ORGAN INTERLUDE

ANTHEM—"Now Thank We All Our God" Mueller
Chancel Choir

CANTICLE OF THE CHURCH

To be said responsively by the minister and the people. Here let the people stand and remain standing until after the Gloria Patri.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

For behold, darkness shall cover the earth, and gross darkness the people.
But the Lord shall rise upon thee, and his glory shall be seen upon thee.

And the nations shall come to thy light, and kings to the brightness of thy rising.

The abundance of the sea shall be turned unto thee; the wealth of the nations shall come unto thee.

Thy gates shall stand always open; they shall not be shut day nor night,
That men may bring unto thee the wealth of the nations, and their kings led with them.

For the nation and kingdom that will not serve thee shall perish; yea, it shall be utterly wasted.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders.

But thou shalt call thy walls Salvation, and thy gates thou shalt call Praise.
The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee.

But the Lord shall be unto thee an everlasting light, and thy God thy glory.
Thy sun shall no more go down; neither shall thy moon withdraw itself.

For the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

GLORIA PATRI

SCRIPTURE—I Corinthians 3:10-23

PASTORAL PRAYER

CHORAL RESPONSE

HYMN 591 (first tune) "I Love Thy Kingdom, Lord" Williams

OFFERTORY—"Dedication" Karg-Elert

DEDICATION OF OFFERING

The people standing.

Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy Hand. Amen.

ANTHEM—"How Lovely is Thy Dwelling Place" from "Requiem" —
Chancel Choir Brahms

THE SERMON — ALL THINGS ARE YOURS The Minister
ACT OF DEDICATION

Presentation by the Chairman of the Renovation Committee:

Mr. Chairman, on behalf of the members of the Renovation Committee who have labored with faithfulness and consecration toward the realization of this fine hour, and of the generous donors whose gifts have contributed so much to the beauty and utility of our sanctuary and church. I hereby present to you this chancel, this organ, these memorial gifts and these rooms for dedication to the glory of God.

Response by the Chairman of the Board of Deacons:

On behalf of the membership of the First Baptist Church of Elizabeth City, North Carolina, I hereby gladly and gratefully accept these works of hand and heart and purse, and express to your committee the deep and lasting appreciation of our people. It is our prayerful hope that this sanctuary shall indeed be none other than the House of God and the Gate of Heaven to our waiting souls.

The Doxology (the people standing)

Then the minister shall say, the people responding:

To the glory of God the Father, who has called us by his grace;
To the honor of his Son, who loved us and gave himself for us;
To the praise of the Holy Spirit, who illumines and sanctifies us;

We dedicate this sanctuary.

For the worship of God in prayer and praise;
For the preaching of the everlasting gospel;
For the celebration of the ordinances;

We dedicate this sanctuary.

To the cultivation of a high art: to the interpretation of the message of the masters of music, to an appreciation of the great doxologies of the Church, and to the development of the language of praise which belongeth both to earth and to heaven.

We dedicate this organ.

For the comfort of all who mourn;
For the strength to those who are tempted;
For light to those who seek the way;

We dedicate this lectern.

For the hallowing of family life;
For teaching and guiding the young;
For the perfecting of the saints;

We dedicate these rooms.

For the conversion of sinners;

For the promotion of righteousness;

For the extension of the Kingdom of God;

We dedicate this pulpit.

In the unity of the faith;

In the bond of Christian brotherhood;

In charity and good will to all;

We dedicate this baptistery.

In gratitude for the labors of all who love and serve this church;

In loving remembrance of those who have finished their course;

In the hope of a blessed immortality through Jesus Christ our Lord;

We dedicate these gifts.

Then shall the ministers and people together say;

We now, the people of this church and congregation, compassed about with a great cloud of witnesses, grateful for our heritage, sensible of the sacrifice of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worship and service of Almighty God; through Jesus Christ our Lord. Amen.

Here let the people be seated; Then shall the minister say:

Accept, O God our Father, this service at our hands, and bless it to the end that this congregation of faithful people may make manifest the Church of the living God, the pillar and ground of truth, and so may this house be the place where thine honor dwelleth and the whole earth be filled with thy glory; through Jesus Christ our Lord.

HYMN 221—"Our God, Our Help in Ages Past" William Croft

SILENT PRAYER

BENEDICTION

CHORAL RESPONSE

POSTLUDE—"Andante" from "Fourth Organ Concerto" Handel

CHORAL AND COMMUNION VESPER SERVICE

At Four-thirty O'clock in the Afternoon

May Jesus Christ be Praised !

PRELUDE—"Sabbath Bells" Edmundson

"Holy Spirit, Light Divine" Purvis

PROCESSIONAL—"Joyful, Joyful, We Adore Thee" Hymn 211

THE WORD OF GOD

"Create In Me A Clean Heart, O God" Mueller

THE RESPONSE OF GRATEFUL PEOPLE—

Responsive Reading Number 121

"Once to Every Man and Nation" York

THE WORD OF GOD

HYMN 583—"Glorious Things of Thee Are Spoken" Haydn

"Hear My Prayer" Mendelssohn

PRAYER

CHORAL RESPONSE—"Prayer Without Words" Jones

THE OFFERING

Offertory—"Air" from Tenth Organ Concerto Handel

"I Believe, O Lord" Saint-Saens

"Beautiful Savior" Arr. Christiansen

HYMN 599—"Here at Thy Table, Lord" Sherwin

THE ORDINANCE OF THE LORD'S SUPPER

"How Lovely Is Thy Dwelling Place" from "Requiem" Brahms

THE ORDINANCE OF BAPTISM

"O Magnify the Lord With Me" from the Bay State Collection —
Arr. Lynn

BENEDICTION

CHORAL RESPONSE—"The Lord Bless You and Keep You"—Lutkin

POSTLUDE—"Toccata" from Fifth Organ Symphony Widor

Carpeting, not even "runners" down the isles of either of the former Meeting Houses, was probably never dreamed of as a possibility. But in 1892 the congregation was in a new one and the people were more conscious of non-rubber heel shoes clomping on the hard plank floor, and the need for quietness and beauty to prevail in its place of worship. So, on June 19 "a committee of sisters were asked to take in hand the carpeting of the Church, but to first read the rules about fairs, festivals, etc." This committee was probably instructed only to start raising money, and somehow, without the use of fairs, festivals, etc. because on the following September 5, 1892 another committee was appointed "to ascertain the cost," who on the twenty-third of the next month report-

ed that it would "cost \$175.00 to carpet the isles and rostrum and \$310.00 to carpet the entire Church with Brussels carpet. It was voted to carpet the whole Church."

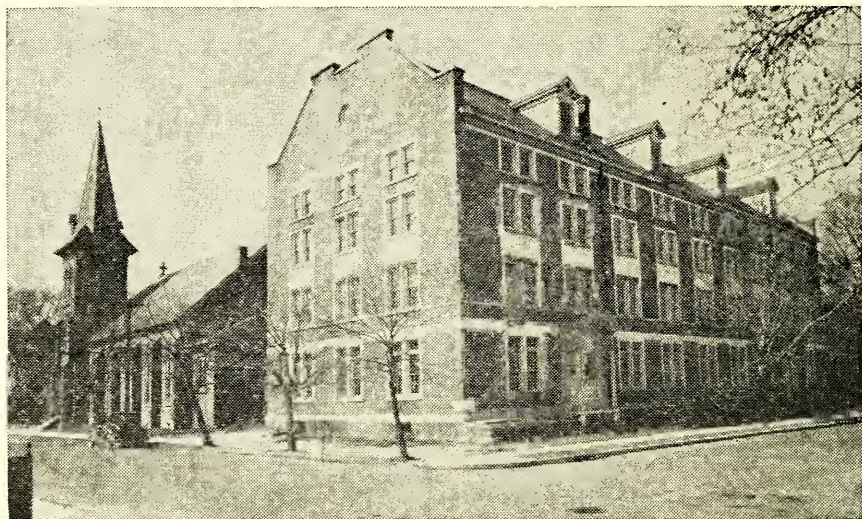
By November 27, 1901 this carpet was probably badly worn and it was ordered on that day to be placed in the Sunday School room. We may assume new carpet was bought but no further record appears until February 2, 1910 when "the ladies (Ladies Aid) were requested to select and buy a carpet which they had found they could buy at 70 cents a yard, laid." This was a rich dark red, wall-to-wall carpet which was used until the present one, a beautiful wine colored one, was laid in 1954 at a cost of \$6000.00.

The sanctuary today is simple, yet everything in it is conducive to divine worship excelled by few sanctuaries of any denomination. It tells eloquently of the new design for divine worship being introduced in many Baptist sanctuaries today. It has moved from the ordinary and all-purpose auditorium to the sanctuary. Who, of a troubled mind can enter without receiving solace and comfort? Who of a sin-sick soul can enter without feeling a need for healing, and receive it, if he will but surrender to the Architect of salvation for every willing soul? Who of a grateful and joyous heart can enter without bursting forth with those of kindred mind in singing the hymns of praise and adoration to his God?

CHAPTER VII

Additional Buildings

Neither of our previous sanctuaries had any auxiliary buildings or other rooms. The present one originally had two small rooms on the north end — one on each side of the pulpit and baptistry. Outside view of this space may be seen below in connection with the educational building. However, in less than three years after its dedication plans were well under way for the present west annex to be erected.



The first efforts were initiated by that great leader, Mr. E. F. Aydlett. On Sunday morning, January 15, 1893 "On motion of E. F. Aydlett a committee of seven was named to consider the cost and advisability of building a Sunday School room as early as possible. Committee: J. F. Snell, E. F. Aydlett, G. W. Brothers, F. F. Cohoon, W. T. Love, Sr., M. N. Sawyer and T. J. Jordan." "On motion Dr. C. S. Blackwell, pastor, was added and made Chairman." This committee reported on February 19, 1893 "That: first, the room is greatly needed; second, we are financially

able to build it this year; third, if built it should be across the north end of the Church and about 73 x 45 feet; fourth, the cost of such a building would be about \$2,500.00." "On motion it was decided to take steps at once to have the room built, and \$818.00 were pledged." A soliciting committee was appointed to get additional pledges and reported on June 12 "72 more people had pledged an additional \$434.25.

There is no explanation in the minutes as to why the annex was built on the west side of the Church rather than on the north end as recommended by the committee, but obviously, one reason was that it might be opened up to take care of overflow congregations from the auditorium of the Church; because the wall on that side of the auditorium was converted almost entirely into stained glass windows which could be pushed up. Construction apparently moved at a rapid pace and on November 19, 1893 the Church decided to borrow \$675.00 to "meet the last payment on what was then termed the annex."

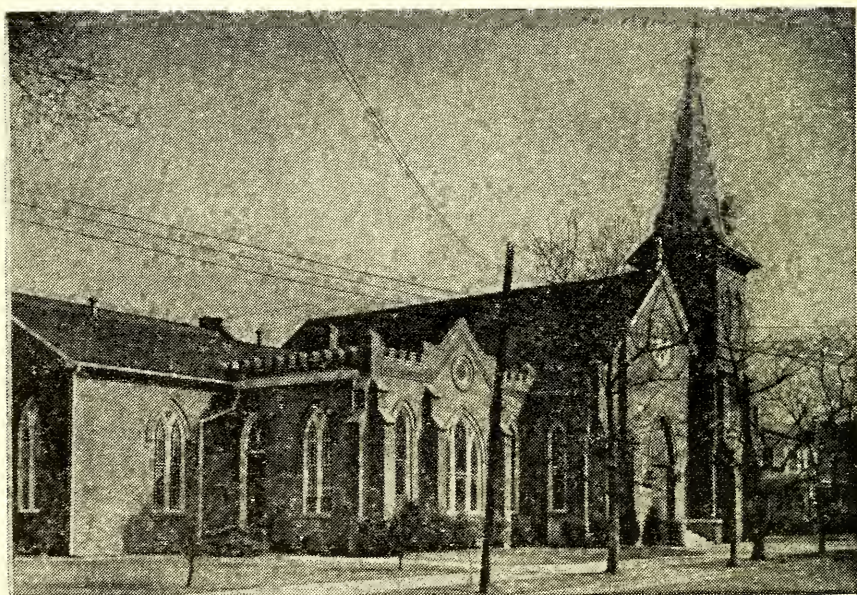
Desiring to put the annex into maximum use it was voted on October 10, 1895 "to open it to the public as a reading room" as well as continuing to use it as a Sunday School room.

Electric lights were installed in 1902. This large room nor the two smaller rooms later added to the south and the three north of it were ever connected to the central heating plant of the Church auditorium but were heated by coal-burning space heaters until just a few years ago when oil-burning space heaters were installed. It and the two remaining south rooms (The north rooms were finally torn down - when the Educational Building was erected) were air conditioned about three years ago by an anonymous donor.

The second addition of rooms was the present two above mentioned rooms to the south of the annex. On March 9, 1902 "A committee from the Sunday School asked for an enlargement of capacity for the Sunday School." A committee composed of E. F. Aydlett, Noah Burfoot, Sr., G. D. B. Pritchard, J. H. LeRoy, Sr., and F. L. Garrett were appointed to suggest plans and estimates. They reported on April 6, 1902 with the "recommendations that: first, we build; second, we raise

\$1,200.00 for that purpose and third, we begin at once." The matter was tabled until April 13, 1902 at which time it was adopted, "to begin when \$1,200.00 is raised." There was possibly some difficulty experienced in raising the money because not until September 14, 1902 were the plans ordered drawn by the deacons. Then in April, 1903 "certain changes in the plans were recommended which the committee thought were needed and which would run the cost up not to exceed a total of \$2,000.00 for the building and changes." Not until April 3, 1904 did the committee report "the work done and building received . . ." and there was still some \$600.00 in bills unpaid. The final report showed a total cost of \$2,086.80. The concrete walk from the side walk to the south entrance to these rooms and the west annex was laid in 1907 at a cost of \$37.10.

From the architectural design, aging of brick, etc. one does not notice that the annex and these two adjoining rooms to the south were erected several years apart. The accompanying photograph shows the annex erected in 1893 and the two rooms in the corner of the annex and the Church sanctuary. The peak of the educational building erected in 1928 can be seen over the annex.



There is little in the minutes concerning the third building program for the Sunday School. On April 2, 1905 "Upon a statement from the Sunday School (E. F. Aydlett, Superintendent) as to the pressing need of another room, the Sunday School is authorized to build another room." There is nothing more in the minutes concerning it but fortunately some of our members remember when it was erected. Mr. S. J. Twine remembers helping with its construction; that it was a shed style roof extending across the entire north side of the west annex. It turned out to be three rooms instead of one, connecting with folding doors and each room opened into the auditorium of the annex. This additional space was so arranged and furnished that it was used not only for Sunday School rooms but was considered the Church parlors also.

When the present educational building was erected in 1928 these rooms were torn down and signs are still visible where they were connected to the annex.

The educational building was our fourth and by far the largest building undertaking by the Church. It was envisioned and talked for nine years before its fulfillment. First reference in the minutes is on December 31, 1919. "W. T. Love, Sr., W. L. Cohoon, P. S. Vann, Dr. S. W. Gregory (Dentist) and J. W. Johnson were appointed a committee to consider the matter of providing improved facilities for our Sunday School work and report to the Church at as early date as practicable." The record shows no activity whatsoever of this committee, but the deacons, the Sunday School Superintendent and the pastor did keep the matter before the Church.

On March 3, 1920 the deacons recommended "We attempt to create a fund for needed expansion to our physical plant - particularly to meet the needs of the Sunday School. Adopted." October 2, 1921 "Recommendation from the deacons that we use the main auditorium of the Church for opening and closing the Sunday School and that the present Sunday School room annex auditorium be subdivided by means of curtains. Adopted." This was of course to take care of classes, for there were only five separate classrooms at that time. On October 21,

1923 "Recommendation by the deacons to begin at an early date to make provisions for this work commensurate with its importance and a committee be appointed to secure plans and estimates of cost and submit to the Church." The minutes do not state whether the recommendations were adopted or not, but there is no record of the committee being named nor a report from such a committee.

In his report made to the Church on January 4, 1925 for the year 1924 Calvin H. Twiddy, Sunday School Superintendent, stated in part: "May I remind you **again** how seriously handicapped we are for the lack of sufficient building space and proper equipment . . . Our classrooms are overcrowded . . . I . . . leave this question on your hearts. Are you interested? If you are we trust you will awaken to our opportunity and provide us with the necessary physical equipment." At this same conference the pastor, Dr. Samuel H. Templeman, "Again urged the Church to begin as soon as plans are drawn."

On the 6th day of March, 1925 a special act of Legislature (See chapter on Cemetery) was ratified authorizing the Trustees to build over a corner of the graveyard and in accordance with the requirements therein the Church minutes of March 24, 1925 read: "Public notice made that the new Sunday School room would be built over where the graves are and asking people if they wish to move any of the bodies to plan to do so by May 10, 1925."

On January 17, 1926 there was adopted a recommendation from the deacons that the "old committee be discharged and the following appointed: J. G. Gregory, M. P. Jennings, P. S. Cohoon, W. T. Culpepper, Sr., W. T. Love, Sr., Dr. S. W. Gregory, Mrs. J. L. Pritchard (Now Mrs. M. G. Wright) and Mrs. S. H. Templeman." Jennings was made chairman and in his report to the Church on January 1, 1928 he stated that the plans had been drawn by the architect, Leslie M. Boney of Wilmington, N. C., and that they had been submitted to Dr. P. E. Burroughs, Architectural Secretary, Southern Baptist Convention, who had approved them. Mr. Jennings hoped "to begin construction early in the spring." At

the April 20, 1928 conference it was reported that the lowest bid was \$57,000.00 by John W. Hudson, Jr. of Tarboro, N. C. This did not include a new boiler. The committee was instructed to proceed with the building. Ground breaking was in June, 1928 and in his report to the Church on January 6, 1929 Mr. Jennings stated "the most outstanding achievement for the year (1928) was the Sunday School Building." The name was soon changed to Educational Building because it was capable and did house other phases of our total Christian Education Program. One month later, February 5, 1929, the building was accepted from the architect.

The building was financed mainly by a \$50,000.00 loan from the Jefferson Standard Life Insurance Company on December 1, 1928 and the note was secured by a deed of trust of even date to Julian Price, Trustee, conveying real estate (Church property) in Pasquotank County and endorsed by the following deacons and trustees: J. G. Gregory, C. F. Garrett, E. M. Stevens, P. D. Twiddy, R. L. Garrett, S. E. Williams, C. P. Harris, Sr., J. B. Anderson, M. P. Jennings, J. L. Pritchard, Dr. I. A. Ward (Physician), S. G. Scott, Sr., P. C. Cohoon, C. H. Twiddy and W. T. Love, Sr.

In addition to the deed of trust on the back of it is the following document:

"We the undersigned endorsers of this note, herewith waive presentment for payment, notice of non-payment, dishonor and protest, and agree to remain and continue bound for the payment of same; notwithstanding any extension or extensions for the time of payment, any change or changes in the amount of payment, and waive notice of extension, extensions, change or changes."

This document was endorsed by J. G. Gregory, P. D. Twiddy, R. L. Garrett, S. E. Williams, J. B. Anderson, M. P. Jennings, J. L. Pritchard, Dr. I. A. Ward and S. G. Scott, Sr. All in addition to their endorsements as deacons and trustees. It was further endorsed by Wiley Upton, E. E. Hollowell, G. R. Swindell, F. T. Horner, S. C. Newbold, Noah Garrett, G. A. Twiddy, J. H. LeRoy, Sr., Kenyon Bailey, R. L. Griffin, G. H. Payne (Pastor), T. S. Hughes, J. J. White, Sr., E. G. Scott, Dr. W. A. Hoggard (Physician), J. M. LeRoy, V. E. Gregory, Zenas Jennings, C. E. Bailey, J. L. Gregson, C. C. Bailey, H. B. Sedberry, J. J. White, Jr., and Mrs. R. C. Abbott.

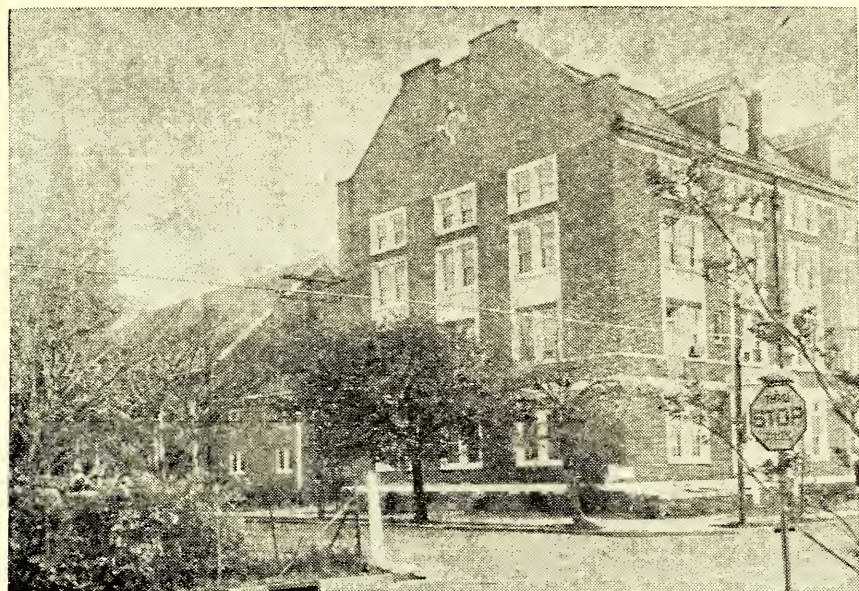
Then came the world-wide financial depression with almost the entire debt upon the Church. For several years it was all the Church could do to pay the interest. But by February 11, 1943 the principal was down to \$24,000.00 and on this date the amount was borrowed from the Elizabeth City Guaranty Bank. The amount was paid to the Jefferson Standard whose note was marked paid on February 16, 1943. The Guaranty Bank note was for 30 days and was endorsed by J. C. Abbott, D. M. Love, W. T. Love, Jr., E. E. Hollowell, H. L. Jackson, R. L. Garrett, Thomas Whaley, R. L. Griffin, M. P. Jennings, E. R. Ferrell, C. P. Harris, Sr., and Selby Scott. The amount was raised by the Church and paid to the bank on March 12, 1943.

Total cost to the Church including interest on borrowed money was close to \$100,000.00. The building stands north of the sanctuary and was originally connected by a ten or fifteen foot, glassed-in breezeway.

The furnace in the basement furnishes heat for both this building and the sanctuary. From the outside appearance one might be deceived into believing the building to be four stories high, from the four rows of windows, but the top short windows give light to a balcony which extends around the west, north and east sides of the third floor. Each floor contains a spacious hall on the south side and one at each end between the assembly room and the classrooms. In addition to assembly and classrooms it has a fully equipped kitchen, rest-rooms, Pastor's study and Secretary's office.

The fifth and last building program was begun in 1953 and completed in 1954. This was to fill in and utilize more space between the sanctuary and the educational building than the original ten or fifteen foot breezeway. The building has two stories. The first floor consists of the Church parlor which serves also as a passageway from the educational building to the sanctuary and the west annex, two choir and baptismal dressing rooms and two rest-rooms, as well as furnishing space for the deepening of the chancel. The second floor provides two lovely offices, one for the Minister of Music and the other for the Educational

Secretary. A part of the east side of this building as well as half of the Educational Building can be seen in the picture below.



CHAPTER VIII

Pastors

We have been unable to find any record of who our pastor was for the first 17 years of the Church's history. As stated before we have no church minutes for that period of time. The Kehukee and Chowan Associational minutes give no information on the subject. We had hoped that the deed to our first site would give the name of a pastor, but when found we were again disappointed. Elder John Asplund, a Virginian who traveled in Eastern North Carolina in 1793, gathering Baptist data stated in his Register "the Church is without a settled pastor."

The first recorded information concerning a pastor is in Burkitt and Read's History of the Kehukee Association (1803). They state that "Elder Thomas Etheridge usually administers the ordinances." Whether he had performed this function since the Church's constitution in 1786 is a matter of conjecture. It is possible, because he was an ordained minister at the time of constitution and a member of the mother Church. It is also possible that Elder Henry Abbot, pastor of the mother Church, preached occasionally and administered the ordinances for two or three years after constitution, but at that time he was becoming feeble with old age and died in 1790. It would be a better guess that Elder Etheridge was depended upon by the Church for this function when it was possible for him to do so. There is no clue whatsoever of any other than Abbot and Etheridge. In his capacity of usually administering the ordinances as early as, if not earlier than 1803, Etheridge is recorded below as the first pastor. The fact that Asplund stated in 1793 that they are without a settled pastor does not deny that Etheridge was administering the ordinances at that time, and in so doing could be considered the pastor. The deed to our present site dated October 1, 1805 refers to him as occasional pastor. He continued as pastor until his death in May, 1810.

If, indeed, Etheridge was occasional pastor if only to administer the ordinances, for the first 22 or 23 years of the Church's history we must say that being the busy evangelist that he was his services at times must have been quite patchy and in all probability the last year or two

before he died he rendered practically no service at all because of ill health, during which time it is very probable that Elder John Rowe supplied the pulpit for him.

Elder Etheridge's biographers, appointed by the Association, one of whom was John Hamilton, a member of the Church, give us the following account of his life and works which appeared in the Chowan Associational minutes of 1810:

Biographical Sketch of Elder Thomas Etheridge

Elder Thomas Etheridge was born in 1732, in the county of Currituck; descended of poor, but honest parentage. He received little or no education except such as he acquired from dint of his own application.

In 1777 he was awakened to a view of his lost state. His first convictions were of a sharp and severe nature, but being brought by the grace of God to a believing view of Christ, and a sweet reliance upon his blood and righteousness; he was baptized by Elder Henry Abbot in Pasquotank River, and joined the Camden Church. He now felt strong impressions to preach the gospel. But being sensible of his want of qualifications, and having many doubts with respect to his call to the work, he passed through great and sore conflicts, which continued for nearly three years. But at length, having a clear and affecting view of his fellow-creatures, sinking under all the wrath of God, he could not longer hold his peace; and in 1782 in the 30th year of his age, he began to preach in public. He now found much inward comfort. His soul was so much in the spirit of preaching, that he, often leaving his family and all behind, would start right off for six or seven weeks together, preaching often three times a day.

Amidst these his first exercises he was frequently attacked in the pulpit; and in the upper part of Camden County, his life was once endangered, under the hands of the old Church-men; from these he underwent great and severe trials; In Princess Ann County, Virginia, he was once attacked by a mob, and threatened to be pulled down from the trunk of a tree on which he stood, and beaten, for the offense of being a Baptist preacher.

In 1785 (Following is a footnote by the editor of the Associational minutes carrying the biography: "It appears that Elder Etheridge was not ordained until he had been preaching three years. In those days candidates were seldom ordained upon shorter trial. But how is it now? Is it not time for us to pause? Hasty and premature ordinations are dangerous things. Lay hands suddenly on no man).

He was ordained by Elders Henry Abbot, Philip Hughes and Joshua White, and soon after became Pastor of the church at Sawyer's Creek, Camden County; and occasional Pastor of the churches at Knobsbrook, Cowenjock and Powell's Point, besides preaching statedly at Flatty Creek and Norfolk. He was a great lover of Associations and other great meetings, and profited much by the society and conversation of his brethren in the ministry. His trials were many, but his usefulness was great, and for many years "His praise was in all the churches."

Towards the close of his life he was greatly affected with asthmatic and hypochondriac complaints. Through the violence of the latter he was sometimes plunged into great improprieties; by which in the estimation of some, the man was unmanned and the minister ruined, grievous indeed, was his situation at times: Nor is it by any means proper to attempt to justify him in those things which he himself criminated, and over which he so heartily mourned, and that penetrated his inmost soul with much lively grief; for after the body was reduced, and the whole system weakened; this terrible complaint lost its power, and ceased to operate in its former violence. The soul then recovered itself, and the powers of the mind returned to their former course. It was then he gave to the minister who visited him a little before his death satisfactory evidence of his sincere penitence, and lively hope in Christ. He said: "I shall surely die, and that in a short time, but blessed be the God of all grace, my hope in Christ remains firm; I cannot, I dare not doubt, but O my grief is, I have brought up an evil report of the good land; I have wounded the Lord Jesus in the house of his friends." At these words it seemed as if his heart was ready to break, and the big tears rolled plentifully down his pale cheeks. "Could it have been the will of God," he said, "for me to have died before I had disgraced my profession, and dishonored his holy name! And yet to one so vastly unworthy he affords the sweet intimations of love divine. His love amazes and overwhelms my soul. O the mighty power, and sovereign freeness of divine Grace."

On the third day of May, 1810, on the eve of the Association convening at Camden Old Meeting House, he breathed his last, affording hopeful evidence that he died in faith, and departed in peace.

According to his request, Elder John Row on the afternoon of the next day preached his funeral sermon, and his mortal remains were laid in the family burying-grounds near his own home.

Second Pastor was John Rowe, Sr. (Sometimes in the record spelled Row). Through the courtesy of Miss Fannie Lee West we have some valuable information on Rowe which we give below. Parts of it is apparently in his own handwriting in a Bible which he bought at Willis Sawyer's vandew for \$18.75. The Bible was published in 1806 and bought originally by Sawyer. Sawyer's family record is in it, and when Elder Rowe bought it he recorded in it his own family record. Miss West's great grandfather, James Casey, bought the Bible probably either at Elder Rowe's or some of his people's vandew sale and recorded his family record in it, dating back to 1745. The Rowe record in abridged form is given below:

Births

John Rowe, son of Dempsey and Charity Duffey Rowe, was born March 14, 1775. His wife, Sarah, daughter of Robert and Nancy Raper, was born May 4, 1783. To the union was born nine daughters and one son: Nancy, born September 14, 1799; Peggy, March 12, 1802; Rebecca, January 26, 1804; Susanna, September 10,

1806; Polley, September 30, 1808; Salley, May 9, 1811; Elizabeth, September 20, 1813; Martha, February 25, 1816; Luraney, July 11, 1818 and John, October 7, 1819.

Marriages

John Rowe, Sr. - Sarah Raper, December 27, 1798. Rebecca Rowe - Micajah Chancy (Date of marriage not given) and to them was born two children: Sarah Jane, February 18, 1824, and Edmond, December 25, 1825. Nancy Rowe - Thomas Mullen, May 4, 1815. Susanna Rowe - William Stafford (Date not given).

Deaths

Charity Duffey, mother of Elder John Rowe and others, October 10, 1808. Zachariah Rowe, brother of Elder John Rowe, Sr., September 10, 1809. David McPherson (Probably an in-law or other close relative of the family) February 4, 1816. Luraney Rowe, July 21, 1818. Elder John Rowe, May 26, 1821, while pastor of the Church. John Rowe, Jr., September 4, 1823.

Conversion, Baptism and Ordination

John Rowe, his book, bought of Willis Sawyer's vandew. Price \$18&75.

John Rowe and Salley (Sarah), his wife, was baptized the 12 day of September, 1803, himself professes to have been awakened to a knowledge of the truth in September, 1800 - and his wife professes to have been awakened to a knowledge of the truth May, 1803. Shortly after said Rowe was baptized and became a member of Nobs Creek Church, he was called on by said Church to the exercise of his gifts in publick - and in the year of 1806, he was called and licensed to the work of the ministry of the Gospel of Christ - and in the year 1808 he was called on to be ordained and take the oversight of the Church at Elizabeth City and was ordained by the hands of Elders, viz: Thomas Etheridge and William Dossey and William Lorey.

Within two years after his baptism, Rowe became a Deacon and his name appears as such in the Charles Grice deed to the present site of the sanctuary. We are not given the month and day of his ordination to the ministry but it was probably the latter part of 1808 because the Chowan Associational minutes give his name as pastor of the Church in 1809 for the first time. His name is also given for the year 1810. Then he alternated for several years with Thomas Weymouth.

1811 Thomas Weymouth. We first find him as a lay delegate to the Chowan Association in the 1807-1809 sessions. In 1810 he is shown as a licentiate and the 1811 minutes report him as an ordained minister and pastor of the Church. These dates coincide with the following sketch found in the May, 1818 Associational minutes, except that his biographers were probably mistaken in saying that he never consented to take the pastoral care of any church:

Elder Weymouth was born March 1st, 1757, in the county of Pasquotank, North Carolina. He hoped that he had obtained a manifestation of the love of God to his soul in the 34th year of his age, and was baptized the 14th of March, 1791, by Elder Silas Mercer, and gave himself a member of the Baptist Church at Knobs Creek. He began to exercise his gift in a public way in 1804; was licensed to preach in 1809, and his ordination took place the 27th of April, 1811, by Elders Pendleton and Rowe. He was a kind neighbor, an affectionate husband, and a tender father; and though he never consented to take the pastoral care of any church, he appeared to be heartily engaged in preaching the blessed gospel of Christ to his fellow-men. This man of God departed this life on the 2nd of October, 1817, in the 61st year of his age. The loss was sensibly felt by the Church at Elizabeth City, where he was a member, and by neighboring churches.

David Benedict, History of the Baptist Denomination, Volumn II, 1813, states that when the Church represented in the Association meeting at Wiccacon (Now Colerain) in 1811 Thomas Weymouth was pastor. The minutes for that year also report him there as pastor and delegate.

1812-13 John Rowe.

1814 Thomas Weymouth.

1815 John Rowe.

1816 it is difficult to determine from the Associational minute whether Rowe or Weymouth was pastor. They were both present and listed as ministers and messengers. Neither was designated as pastor, but we are reasonably certain that one of them was.

1817-1821 John Rowe. It appears the pastorate was terminated by his death.

For the years 1822-24 the Church was probably without a pastor Lay messengers represented the Church at each session of the Association and no minister or pastor is listed for these years.

1825 Jeremiah Etheridge, probably a Currituck County native. He was pastor of the old 1780 Cowenjock Church (Not the present 1893 Coinjock Church) for several years before becoming our pastor. We do not know that he was related to our first Pastor, Thomas Etheridge, but being a Currituckian he could have been his son or younger brother. In 1822 while pastor at old Cowenjock he wrote the Circular Letter for the Association, which Dr. George W. Paschall, History North Carolina Bap-

tists, described "both in style and content is among the best of its kind." He preached the introductory sermon at the Association in 1825.

1826 Joshua Benton. Notes made from a study of the Associational minutes for this year reveal no ordained minister or pastor, but Dr. J. T. Riddick, in his sketch of the Church, gives this name as pastor and we accept it. No further record is found of him but the name is still one common to this community and he probably was a native.

1827 Associational minutes reveal no pastor and Dr. Riddick states "The Church was without a pastor."

1828 Jeremiah Etheridge.

1829 Associational minutes list only one minister in the Church. James Nash represented the Church as an unordained minister. Dr. Riddick believed he was acting as supply minister which is probably correct since there is no record of an ordained minister or pastor.

1830 William Doxey. Here Dr. Riddick fell into error by listing Jeremiah Etheridge. The minutes do give Etheridge's name as an ordained minister and member of the Church but do not designate him as pastor. The Associational Clerk, Elder J. G. Hall, in his digest of the churches, stated that "Brother Doxey has labored with this Church stately (This is a term used to speak of a pastor)." He states further "the revival has subsided and they say: 'we have nothing of a pleasing nature to communicate.' They ask the prayers of God's people."

1831-1833 George M. Thompson. Authors of the following sketch which appeared in the 1852 Associational minutes are unknown but were, without doubt, appointed by the Association that year:

Biographical Sketch of Elder George M. Thompson

Born in London February 28, 1803. Came to America in 1815 with his parents. Landed in New York where his aged mother, one brother and three sisters still reside. At age 13 joined the Mulberry Street Baptist Church and baptized by the pastor, Archibald Maclay. In 1826 he located in Petersburg, Virginia. In 1828 returned to New York and on the 17th of August of that year was granted license to preach. Ordained in September, 1830 in the city of Richmond by a Presbytery consisting of Rev. Luther Rice, Rev. John Kerr and Rev. Eli Ball. Soon afterwards he located in Pasquotank County and was called to serve the churches at Salem, Eliz-

abeth City, N. C., and Suffolk, Va.; in which capacity he continued about three years.

He married Mrs. M. Poole (relict of S. P. Poole, Esq.) in December, 1830. His labors in this county were abundantly blessed. Leaving this field he traveled and preached for four years as Missionary for the Association in destitute counties of Washington, and Tyrrell, frequently leaving his family for months at the time.

Then he located in Murfreesboro where he lived for the remainder of his days. He was pastor at Meherrin, Mt. Carmel and Potecasi and was with the two former at the time of his death. He died on November 27, 1850 at the residence of Mr. Joseph Perkins in Halifax County, while en route to attend the Baptist State Convention at Louisburg.

All of his discourses were truly evangelical and during the eight years he labored in the Chowan Association he baptized 1100 souls within its bounds.

No man perhaps ever more accurately appreciated the want of an educated ministry in our State than he. From the first conception of such an institution as Wake Forest he was one of its warmest supporters, and was one of its trustees until his death.

His private character was as pure and unblemished as his career in the ministry was eminently useful. Amiable in disposition, kind and affable, he was an object of deep attachment for his family and his dearest friends.

1834-1839 James Nash, probably a native. We find him representing the Church at the 1829 session of the Association as an unordained minister. He was there again in 1830 and 1831, unordained. In 1832 he was not present, but his name appears in the minutes with the list of licentiates (Unordained). In 1833 he had been ordained and was the only ordained minister reported by the Church. G. M. Thompson's pastorate ending in 1833, we naturally assume that Nash was pastor in 1834. The next four sessions report him as the only ordained minister in the Church and, although the minutes are not quite clear, the logical conclusion would be that he was pastor. After 1839 he attended the Associations as a delegate from the Church but not as pastor until 1851 except for the years 1845-47 when he was definitely shown as pastor. Within the next three years he died and at the 1854 session of the Association Elder G. W. Johnson, his pastor, was appointed to prepare a biographical notice of his death but for some unknown reason it never appeared in the minutes. The Clerk published in the minutes a notice from the Biblical Recorder that if the biographical notice should be presented to the Recorder it would be published therein. Issues for several weeks following, now in the Wake Forest College Library, were examined but no

trace was found of it. The only reason we can think of for the notice not being prepared and published is that Johnson about that time was in the process of moving from this pastorate and Association and could not find the time to prepare it.

1840-1844 Evan Forbes. In the year 1840 for the first time the Associational Clerk distinguished between pastors and other ministers belonging to the churches and did for four years distinctly record Forbes as pastor. Forbes was for many years pastor of the mother Church including 1840-42 while he was also pastor of our Church. It is interesting to note that the Associational Clerk, Dr. S. J. Wheeler, physician, in 1840 began and continued for several years to list pastors and other ordained ministers under the heading: "Elders or Bishops," the Bishops being pastors and he so recorded Forbes.

1845-1847 James Nash.

1848-1852 C. R. Hendrickson who obviously came from another Association or State and when he left, went to another because his pastorate here is all the information the Associational minutes give on him.

1853-1854 G. W. Johnson.

1855-1857 J. J. Lansdell, undoubtedly another new minister in the Association and went afar when leaving his pastorate here because this is our only account of him.

April 24, 1858 - March 25, 1859 H. T. Weatherly, another native son, born May 10, 1805 and has lineal descendants still in the Church. On March 25, 1859 he and his wife, Dorothy B. Smith, whom he married February 7, 1832 and their daughter were granted letters of dismission. Where he went from here we do not know but he was pastor of churches in Arkansas at age 58 when he died. His great granddaughter, Miss Annie Weatherly, has in her family record the following newspaper account of his death which bears no date line:

We are pained to announce the death of Elder H. T. Weatherly, which occurred at his home in Arkansas on Sunday, August 19th. He had preached at one of his churches the preceding Sabbath - returned home on Monday, had a slight chill on Tuesday, which continued every other day till Saturday, when he was taken

with a congestion, which continued till Sabbath evening, when he peacefully fell asleep.

Brother Weatherly was, we believe, a native of North Carolina and was about 58 years of age. He was a good and faithful minister, and labored zealously for the cause of Christ and his Church. He had the charge of two churches, preaching regularly three Sabbaths in each month, and he will be greatly missed in his field of labor . . .

October 7, 1859 - 1866 R. R. Overby. In July, 1861 the Church consented for him to join the Confederate Army as Chaplain, but on September 19, 1861 the deacons requested him to return and his salary was to be \$700.00 a year with house rent. There are perhaps more legends - good, bad, humerous - about him than any minister who ever lived in Pasquotank and Camden Counties. A great preacher and faithful pastor, so much so that he was called back for a second pastorate. He was the only pastor that we know of who had to accept his salary in kind except his successor, N. B. Cobb who received provisions for part of his remuneration. This was during his first pastorate and during the Civil War. One year he was to receive 600 pounds of flour and 800 pounds of pork and bacon for two Sundays a month. The next year he was to receive 800 pounds of bacon and 1000 pounds of flour. In 1865 the Church claimed to be unable to raise the required pounds of bacon and flour and "on motion the Church decided to deposit \$300.00 in the bank for him," but at the next conference he stated that "there was much dissatisfaction among the members on it and I request that it be rescinded," and it was. Ironically, however, this year "Brother J. E. Carter helped with the revival" and the Church paid him \$560.00 for his services.

This pastor was addressed as Dr. Overby by most people, although a record now and then refers to him as Elder Overby. Whether or not he had a doctorate in theology we do not know. He came to Elizabeth City from Dinwiddy, Virginia and subsequently purchased a home near the present Sawyer's Creek Baptist Church where he lived until his death on November 22, 1907. Mrs. Overby preceded him nearly nine years, having died on October 2, 1898. They are buried near their old home in Camden County.

Dr. Overby was held in high esteem in the Association and

throughout the State not only for the great preacher and leader that he was but also for his support of Wake Forest College and the Baptist program in general. Dr. George W. Paschall's History of Wake Forest college is high in its praise of Dr. Overby for his support of the college, beginning in 1867 and continuing until his death. In 1919 the college had a drive for funds and that year the Chowan Association adopted the following recommendations of a committee composed of Dr. B. C. Henning, M. N. Sawyer, Dr. S. W. Gregory (Dentist), Rev. Josiah Elliott, E. F. Aydlett and Lycurgus Hofler:

First - that a minimum sum of two thousand dollars be raised . . . with which to found a memorial scholarship in Wake Forest college to be known as the "R. R. Overby Scholarship," founded by the Chowan Association in memory of the Rev. R. R. Overby, D. D.

Second - that this sum be considered also as a part of the contribution which the Association is now raising for the million dollar education fund.

1867 - February 28, 1869 N. B. Cobb. As was his record in other positions, he did not remain long but apparently a very brilliant person and held many important positions. He met with the deacons on July 4, 1866 in regard to becoming pastor and agreed to accept a call at \$1000.00 and he pay house rent or \$800.00 and the Church furnish him the house. Just when he came in 1867 we do not know; he resigned on January 4, 1868 but reconsidered, resigned again on February 28, 1868, after the committee to raise money on pastor's salary reported it "had done nothing." (Who could blame him?).

The North Carolina Baptist Historical Papers for 1897 say of him:

He was a graduate, cum laude, of the State University in the golden age of that institution; lawyer and Clerk and Master in Equity at Greenville; pastor at Goldsboro, Superintendent of Army Missions and Colportage during the (Civil) War; Sunday School Secretary of the Baptist State Convention soon after the War; pastor at Kempsville and Portsmouth, Virginia, at Elizabeth City, Shelby, Fayetteville, Waynsville, Hickory, Chapel Hill, Lilesville, Hillsboro, Pittsboro and other places (in North Carolina). He was a Trustee of Wake Forest College; founder and publisher of the North Carolina Baptist Almanac; President of the Baptist State Convention and afterwards statistitian and one of the Secretaries of that body."

May 27, 1869 - December 31, 1872 Dr. R. R. Overby. Salary, \$30.00 per month for each fourth Saturday and Sunday and each Sunday night. During a part of this pastorate Elder Quinton Trotman Simpson (See

Other Ordained Ministers) was associated in some capacity, probably as Associate Pastor, as seen from the following quotations from the Church minutes: On September 23, 1871 "Moved that the Church call Brother Overby and Brother Simpson and that the Deacons be appointed to make the arrangements and shall have the power to make it a finality." August 24, 1872 "Brothers Overby and Simpson resigned their pastoral charges of the Church to take place the first of January, 1873."

February, 1873 - March, 1875 J. F. Tuttle. After his resignation he remained a member of the Church and served as Moderator at several business conferences until September 25, 1875, when he requested letters for himself and his family. We do not know where he went. The name is prevalent here to this day, but our present Tutttles do not know whether they are lineal or collateral descendants or not. Our neighbor, Mrs. G. R. Little, remembers that he had a son, Frank, who after leaving here lived in Edenton, North Carolina for a while.

June, 1875 - January 21, 1876 Oliver C. Horton, Supply (See Other Ordained Ministers).

January 21, 1876 - August, 1883 J. M. C. Luke. On September 25, 1880 he resigned but reconsidered and remained two more years. He came from the Court Street Church in Portsmouth, Virginia. However, he had been in the Chowan Association previously. The 1871 Association-al minutes lists his name as pastor at Plymouth and he made a plea for assistance on a \$300.00 debt on the Church. A collection amounting to \$60.00 was taken for the Church. The next year he is reported as pastor at Ebenezer and in 1873 his name does not appear at all. He had probably gone to the Court Street Church.

This pastor was impaired by a serious illness while here as seen from the following quotations from the minutes:

June 25, 1881 — On motion in conference it is ordered that Brother J. M. C. Luke, Pastor and Bishop of this . . . Church, do grant him four months respite in consequence of his present serious illness and that the Church will pay the price agreed upon and give him \$25.00 each month during his leave of absence - carried unanimously. October 27, 1881 he tendered his resignation effective January 1, 1882. It was on motion received. However, on Saturday, January 21 he was elected again.

May 27, 1882 "On motion the whole conference join Brother P. S. C. Davis in solemn, fervent prayer for Brother J. M. C. Luke and family in that God may bless and keep them in their afflicted condition."

Mr. Luke went from here to Mocksville, North Carolina.

October, 1883 - April 26, 1888 George Baker. We know little of him or his family. His salary was raised from \$600.00 to \$700.00 the year he left to go to Berkley, Virginia. As far as we know, up to this time pastors were called on an annual basis. The "annual call" was prevalent in most Baptist churches at that time, and we believe this to have been the last one in the First Baptist Church. After that, pastors were called for an indefinite period.

June 6, 1888 - January, 1889 Dr. J. L. White. Dr. White came here from the First Church in Raleigh and went to the First Church in Durham, according to a report in the Recorder of his visit and address on the occasion of our sesqui-centennial celebration furnished by Mrs. E. H. Potts. Although his pastorate here was short, it will be remembered that our present sanctuary was begun under his leadership. Another thing may be remembered about his pastorate is that as far as we know the only request this Church ever made for assistance from the Mission Board on pastor's salary was during his pastorate, on October 27, 1888 for \$200.00. We will pleasantly remember that Dr. White was the father of Rev. J. L. White, Jr. who several years ago served the Blackwell Memorial Church so acceptably.

April 1, 1889 - August, 1892 C. A. J. Thomas, who came here from Yanceville, North Carolina and went to the First Church in Greensboro. Up to the time of his pastorate the Church still held monthly conferences on Saturday, and for many years Saturday before the fourth Sunday in the month. He led the Church on October 5, 1891 to change the time to the third Sunday in each month following the preaching service.

September 5, 1892 - September 1, 1897 Dr. Calvin S. Blackwell. The minutes reveal that he really had the Ph D. degree. Of course it will be remembered that our daughter Church on North Road Street was named for this popular pastor. He received a salary of \$1000.00 per year. He was known for his deep interest in the leadership of young people and

when the Southern Baptist Convention inaugurated the Baptist Young People's Union, Dr. Blackwell was called to be its first Executive Secretary which he resigned this Church to accept. He died in 1923. His is the only pastor's resignation recorded in the minutes.

August 1, 1897 — To the Board of Deacons and members of the Baptist Church of Christ, Elizabeth City, N. C.

Dear Brethren and Sisters:

For about five years we have worked together, and with the Lord, to build up the Kingdom of Christ among men. As pastor and people we have toiled together in perfect harmony. No official or personal disagreements have occurred to mar our mutual peace and prosperity. As imperfect beings, we should be mutually thankful that the grace of God has helped us so to live and labor. I am unable to see any reasons within ourselves to dissolve our relations as pastor and people. And if I should consult my own feelings, I would not at this time suggest such an action. But the Board of Managers of the Baptist Young People's Union, auxiliary to the Southern Baptist Convention after much prayerful deliberation, has unanimously called me to the Secretaryship of the Union. I interpret this call as the voice of God. Therefore, I must sacrifice my feelings which cry out to stay with you, to the higher sense of duty, which demands that I ask you to accept my resignation as your pastor. In accepting it I would ask that you let it take effect in time for me to take up my new duties September 1, 1897.

Faternally,

Calvin S. Blackwell

November, 1897 - October 14, 1900 W. S. Penick, D. D. No one seems to remember where Dr. Penick came from and the minutes do not tell us, but he resigned to go to Shreveport, Louisiana where he remained until his death on June 30, 1907.

January 13, 1901 - October 31, 1905 Dr. Claude W. Duke who came from Emanuel Church in Baltimore, Maryland and went from here to Tampa, Florida.

January 1, 1906 - March, 1908 Dr. J. F. Vines. Here is the first mention in the minutes of a union service by all churches to welcome one of our pastors. Dr. Vines went from here to Anderson, South Carolina and from there to the First Church in Roanoke, Virginia. He died in Nashville, Tennessee and was buried in Chattanooga, probably his home.

September 2, 1908 Dr. E. V. Stone who came from Emanuel Church in Richmond, Virginia and went from here to Valley Forge, Vir-

ginia. The salary was then \$1,800.00 and, believe it or not, on April 16, 1911 Dr. Stone offered to let it be reduced, but his offer was rejected.

November 1, 1912 - July 12, 1914 L. T. Reed of Buna, Virginia. He resigned to enter full time evangelistic work.

December 6, 1914 - July 6, 1919 Dr. B. C. Henning who came from Knoxville, Tennessee and resigned to become Assistant Director of the fabulous \$75,000,000 campaign of the Southern Baptist Convention. When he came the salary was raised from \$1800.00 to \$2,400.00, although with a few members failing to vote for it. The following local newspaper account of Dr. Henning's resignation speaks eloquently of the great leader and preacher that he was:

"Dr. Henning leaves Elizabeth City solely because he was drafted by the Baptists of the South to be one of the two men in charge of the \$75,000,000 Baptist Drive . . . Dr. Scarborough of Texas and Dr. Henning of North Carolina will conduct the greatest movement ever launched by the Baptists of the South . . ."

October 15, 1919 - May, 1922 H. K. Williams, Spartanburg, South Carolina native. Furman and Colgate graduate. Held pastorates in South Carolina before coming to Calvary Church in Portsmouth, Virginia. He came to us from Calvary.

The Pulpit Committee which steered the Church in calling Mr. Williams consisted of W. T. Love, Sr., J. G. Gregory, I. M. Meekins, W. L. Cohoon, S. W. Gregory, W. L. Small and E. M. Stevens. The report of this committee is truly masterful and worthy to be studied by any future committee in search of a pastor. For lack of space it cannot be given in full, but the writer requests indulgence to quote most of it:

Met and organized and decided on the kind of pastor we need, then began to search for that type of man.

The work has not been free from embarrassing aspects . . . having different ministers come from time to time to preach for you has been the occasion . . . of embarrassment to the committee and to the visiting ministers. The committee has realized that ministers as a rule detest what is known among them as "sampling". The whole process is unfair both to the Church and the minister. No man can do his best when he feels he is on trial, except perhaps a mediocre man who may have prepared and worked up to a point of elocutionary perfection one or more sermons designed wholly for the purpose in hand - a good impression at the start. Frequently, through this process the Church is led astray, calls one it concludes to be a super-

ior preacher and upon close examination discovers it has been the dupe of the minister's design or its own hasty impulse. However, it is difficult to secure a pastor . . . without having the minister . . . to come personally before the Church, not so much for the purpose of hearing him preach as to see him, observe him, study him and form conclusions from association and deliberation . . .

The committee after due diligence, earnest inquiry and sincere endeavor . . . is now ready to recommend . . . not unmindful that its recommendation may not meet with the approval of each individual member . . . Indeed, it would be more than a human committee if it could select a man who would meet the full approval of so many individuals as comprise this splendid organization. Anyone who may feel a sense of disappointment . . . will please be thoughtful enough to consider that the committee has investigated through all possible sources the character, social standing, ability and general fitness of the man selected by the committee; and that the committee's opportunity to ascertain the facts has been more accessible than the opportunity of any one individual, however interested such individual might be.

. . . In addition . . . it is the duty of the committee to investigate a man's family, particularly his wife, and this your committee has done, although it has been a very delicate task . . .

In arriving at its conclusion the committee has had recommendations from publications through the press, from individuals and especially Baptist ministers. If any of these human agencies and instrumentalities can be depended upon, your committee feels it has made no mistake, and if it has made a mistake it is due to the weakness of the only earthly means to which the committee can resort.

Then the committee quoted the Baptist Courier of Greenville, South Carolina upon the prospective pastor's departure from South Carolina to accept the Calvary pastorate in Portsmouth. Also, the committee read recommendations from Dr. D. M. Ramsey, President, Woman's College of South Carolina, Dr. Sparks Melton, Pastor, Freemason Street Church in Norfolk and finally Dr. John F. Vines, a former pastor, and then pastor of the First Baptist Church in Roanoke, Virginia. Whereupon, the vote was taken and a unanimous call was extended to Mr. Williams.

His pastorate, like the one in Portsmouth, was short, but there is no indication in the minutes of any difficulties. He presided at a called conference on May 28, 1922, when the Board of Deacons recommended to the Church to "accept Rev. H. K. Williams' resignation, and on motion the resignation was accepted." The following June 11, he and his family were granted letters of dismission, but the record makes no statement as to where they went from here.

December 31, 1922 - September 26, 1927 Dr. Samuel H. Temple-

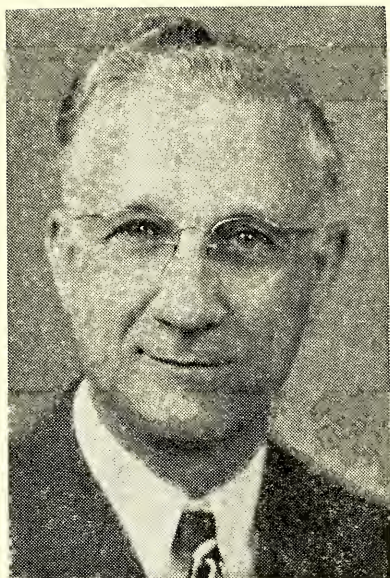
man, Warrenton, Virginia native, born in 1877. He was educated at Bethel Military Academy, near his birthplace; Richmond College where he received his Bachelor of Arts and Master of Arts; at Colgate University where he received his Bachelor of Divinity. He also took post graduate work at Columbia University.

In 1909 Dr. Templeman married Miss Inez Barnes of Richmond, Virginia. Their children were Gertrude, Inez, Samuel and Ruth. He came to Elizabeth City from Laurens, South Carolina and went from here to Brown Memorial in Winston-Salem, his last active pastorate, which ended by the consolidation of that Church with the First Church in Winston-Salem. Dr. Templeman then retired in Richmond where he died a few years later.

It has been truthfully said by many that Dr. Templeman was a fearless and aggressive leader, one of the best organizers and church financiers that the First Baptist Church has ever had, a devoted pastor and one of the truly great preachers of his day. The salary when he came was \$3,600.00 and was raised to \$4,000.00 before he left.

November 19, 1927 - January 11, 1931 Gerald H. Payne. He came from the First Church in Elkin, West Virginia and went from here to Fourth Street Church in Portsmouth, Virginia. His pastorate there was short but fruitful and was ended by his sudden death from a heart attack en route from his study in the Church building to the Wednesday evening prayer service.

August 9, 1931 - September 9, 1933 J. C. Wicker. Wicker was a little late being called to the ministry and this was his first pastorate after graduation from the Southern Seminary, at perhaps 35 years of age or a little more. This was, as it will be recalled, during the great financial depression which plagued the nation and his beginning salary was only \$2,800.00. Many of us remember his father Dr. J. J. Wicker, founder and President of Fork Union Military Academy at Fork Union, Virginia. Pastor Wicker went from here to North Side Church in Richmond where he served for a few years and succeeded his father as President at Fork Union, a Baptist Junior College, where he still serves.

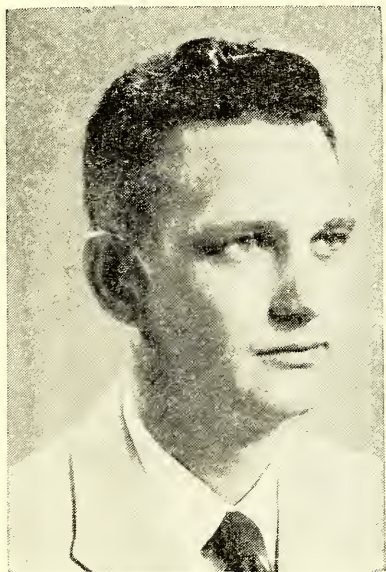


December, 1933 - May, 1946
Dr. Erwin H. Potts, a Mecklenburg County native but who came here from the pastorate of the First Church in Lexington, Virginia. On February 10, 1934 he married Miss Sarah Louise Richardson of Lexington, Virginia. To them was born one child, Yvonne, born in Elizabeth City. Dr. Potts received his B. A. degree from Wake Forest College, and Th.D. degree from the Southern Baptist Theological Seminary in Louisville, Kentucky.

This Church has a record of short pastorates, but Dr. Potts had a long and fruitful one - the longest in the history of the Church with the exception of its first pastor, Thomas Etheridge, whose successive services, however, are somewhat in doubt. While here he was also active in civic and denominational work including his services as Chairman of the Elizabeth City chapter, American Red Cross, ten years as Moderator of the Chowan Association and Director of the Biblical Recorder, State denominational newspaper.

Dr. Potts went from here to the Fair Park Church, Alexandria, Virginia, May 1, 1946 and from there to the First Church in Spencer, North Carolina, September, 1949 where he remained in a happy and successful pastorate until his sudden death of a heart attack on May 23, 1957. Funeral services were conducted at the First Baptist Church, Spencer, N. C. by Rev. William Lamb, pastor First Church in Cherryville, North Carolina whom he baptized during his Elizabeth City pastorate; Dr. Ralph Herring, pastor First Church, Winston-Salem; and Dr. William Harrison Williams, Charlotte, North Carolina. Interment was at the Flint Hill Baptist Church cemetery, Fort Mill, South Carolina, which was his old home Church and located about one mile from the Potts home place in North Carolina.

July 1, 1946 - August, 1956 W. W. Finlator, Raleigh native and reared in the Tabernacle Baptist Church of that city. Another Wake Forest and Louisville graduate, who held pastorates in Pittsboro and Weldon, North Carolina before coming to Elizabeth City. During his pastorate he led the Church in a great building program and remodeling and completely renovating the sanctuary (See chapter on Sanctuary and the chapter on Other Buildings). Moreover, the Church reached its peak in membership while he was here. A good pastor and a great preacher who was unafraid to take a stand on issues which he believed to be scripturally and morally right, even if they were innovations which broke all traditions. The unusual length of his pastorate, much longer than the average, speaks eloquently of the congregation's faith in his ability and leadership. He resigned to accept the pastorate of the Pullen Memorial Church in his native City of Raleigh where he still serves.



The present pastor, Maurice W. Grissom, left, is a native of Wilmington, North Carolina. He received his education at Campbell and Wake Forest colleges, North Carolina, and Crozer Theological seminary, Chester, Pennsylvania. He was married to Miss Doris Batchelor of Nashville, North Carolina on October 20, 1945. They have two lovely children: Michael 13, and Bobby 6. Before coming to this Church on January 1, 1956 Mr. Grissom was pastor at the Mother Church, Shiloh; churches in Franklin and Vance counties; Associate pastor with Dr. Norfleet Gardner, First Church, Henderson, North Carolina; and pastor at Belmar, New Jersey. In addition to his college and seminary training above mentioned,

Mr. Grissom is an accomplished musician, vocalist and conductor which also stands him in good as a pastor and leader.

In summation there are a few interesting observations. The Church has had a total of 35 pastors, including the six months supply pastorate of Elder Oliver C. Horton. These pastors served an average of five years each, including the total years served by those who were here for one or more pastorates. I have stated elsewhere that the Church has a record of short pastorates and with the above information some may disagree, which of course is a matter of right and opinion. The longest pastorate, except the first who was Thomas Etheridge whose successive services are somewhat in doubt, was that of Dr. E. H. Potts - from December, 1933 to May, 1946. The shortest was that of Dr. J. L. White who served from June 6, 1888 to January, 1889. Five pastors were called back for two or more pastorates: John Rowe, Thomas Weymouth, Jeremiah Etheridge, James Nash and Dr. R. R. Overby.

CHAPTER IX

The Office of Deacon

This is indeed a high office, the function of which may be summed up in two words: Pastor's Assistant. Originally, there was only one duty assigned to the deacon - that of distributing the church poor funds so the apostles (Pastors) might have more time for prayer and preaching the Word. In our time pastors are expected to do so many things foreign to strictly prayer and preaching the Word that the main functions of their office are too often made secondary or even lower in importance. Many things that present day pastors are called upon to do should be done by deacons, not as ruling boards but as pastor's assistants in the daily ministrations of the multitudinous aspects of kingdom work.

The qualifications of a deacon as laid down by New Testament standards are both negative and positive. He must not be double-tongued, nor given to much wine, greedy of filthy lucre nor a bigamist. On the other hand he must be grave, proved and found to be blameless, rule well in his household and hold the mystery of the faith in a pure conscience. The deacon's wife, if he is fortunate to have one, also has responsibility not to be slanderous (Double-tongued) but grave and sober, not only of mind but free from intoxicants.

Since the Church minutes date back only to March 27, 1857, Associational minutes and other sources were checked to find the names of at least some who served as deacons prior to that time, but only two were found - Bailey Jackson and John Rowe - named as deacons in the Charles Grice deed October 1, 1805 conveying the corner of Main and Dyer street lot to the Church. John Rowe was later ordained as a minister and was pastor a number of years.

The 141 names listed below together with other pertinent information concerning the office and work of deacons have been taken from church minutes, annuals, and other printed bulletins. Utmost care has been taken to list every available name and to list first elections only. Some served for many years successively and some have been off the

board for varying periods of time and then came back. If any names have been left out it is because they were not in any of the records examined or because we honestly could not find them. There may have been some missed because it will be noted there are many vacant gaps in the chronology of years. On the other hand it may be assumed that the missing years contained no elections and the old board continued to serve until their successors were elected and ordained:

August 2, 1858 Elisha Harris, Jonathan B. Sawyer and J. S. Cartwright.

December 25, 1858 S. D. Cartwright.

February 25, 1860 "On motion Brothers J. M. Morgan, Elisha Harris, Jonathan B. Sawyer and S. D. Cartwright were set apart for ordination at the earliest convenience." It is noted that when this ordination service was held on March 18, 1860 only J. M. Morgan and Elisha Harris were ordained. A notation in the minutes of this date says "Jonathan B. Sawyer was not present and J. S. Cartwright was not ready." At this point the minutes raise some doubt that the Church had previously been ordaining its deacons because Elisha Harris, Jonathan B. Sawyer and J. S. Cartwright had been serving for at least part of 1858 and all of 1859 and if they had been ordained for those years it is hardly probable they would have been up for ordination again in 1860. There is doubt that Jonathan B. Sawyer ever served but his name is included in the above count. Although J. S. Cartwright "was not ready" on March 18, 1860 he probably changed his mind because he was appointed again the next year and his name is listed as being present at a meeting of the board on August 4, 1865.

August 24, 1861 Thomas R. Bland.

At a meeting of the board on September 19, 1861 members present were: "Scott, Simpson, Harris and Morgan." It may be assumed that Harris and Morgan were Elisha and J. M., respectively. Scott and Simpson were names not previously mentioned and we are unable to identify them, unless Simpson was Q. T. Simpson, a school teacher, who was granted a license to preach on August 31, 1867.

August 5, 1865 James Forbes, John S. Waugh, Alanson Sawyer and Cornelius W. Kellenger.

August 14, 1865. Present at a board meeting were: J. M. Morgan, Elisha Harris, James S. Cartwright. Brothers Scott, M. Sanderlin, Sr. and Clerk, C. W. Kellenger were absent. Here again a new name appears whose election and ordination was not listed in the minutes. It is the name of M. Sanderlin, Sr.

July 24, 1869 Horton, Etheridge, Dawson and Scott were elected. Presuming that Scott was the same as listed above (Initials still not given), here are three new names. Horton is found to be Oliver C. who later served as Treasurer and still later ordained to the ministry. Dawson was W. C. and Etheridge must have been William because the church roll for that year was checked and he was the only Etheridge found.

January 24, 1874 William C. Cartwright.

March 20, 1879 board meeting reveals another new name - C. R. Jones - and he was Clerk to the board. His election and ordination is not listed in the minutes.

August 23, 1879 Charles Harris, F. F. Cohoon, E. F. Pritchard and Elias Pritchard. It appears that these four and Thomas R. Bland, previously listed, composed the entire board at this time. This election is the first recorded election by private ballot.

February 25, 1882 P. S. C. Davis (On August 23, 1884 ordained to the gospel ministry), and David Love. This election increased the number on the board from five to seven.

March 3, 1882 S. Modlin, a new name appearing as being present at a board meeting, but whose election and ordination was not recorded in the church minutes.

March 21, 1885 James F. Love (On August 27, 1887 ordained to the gospel ministry and rose to the position of Executive Secretary. Southern Baptist Mission Board).

May 21, 1887 E. F. Aydlett and William Cooper.

October 28, 1888 Zephaniah Burgess, W. T. Love, Sr., and George W. Brothers.

July 27, 1889 W. K. Carter.

On April 15, 1894 it was decided to increase the number on the board to nine to comply with the requirement of the new Covenant. New names appearing in the new Church Covenant are M. L. Davis, M. L. Simpson and G. D. B. Pritchard.

June 17, 1894 J. R. Pinner, W. N. Gregory and J. D. Sykes.

January 5, 1895 George W. Twiddy.

Much earlier in the record, on March 18, 1860, after an unknown number of years without ordaining the deacons the Church began observing the rite. How long it was observed from that date is not known. It appears that on May 21, 1887 when E. F. Aydlett and William Cooper were elected the Church was not observing the rite and did not until 1896 because on January 5 of that year "A motion is made that the deacons be ordained." The motion was tabled to January 16 "for consideration and action." At the January 16 conference Dr. Calvin S. Blackwell, pastor, gave a scriptural review of the subject and was "requested to have his address on ordination of deacons printed in one of our denominational papers." There was additional "discussion by the brethren, the question is called and the motion (For ordination) is carried. Whereupon E. F. Aydlett tenders his resignation (He had served continuously for nine years) as a deacon on the grounds that he does not believe it necessary and he has scruples against being ordained. His resignation was accepted."

February 2, 1896 M. H. Snowden elected to succeed E. F. Aydlett.

On October 4, 1896 "The deacons are requested to take up the matter of their own attendance (At worship services) so as to have enough present at all services to take up collections."

December 27, 1896 M. N. Sawyer and C. W. Stevens.

January 9, 1897 "On motion the deacons are requested to meet

each month for not less than two hours and to allow no member to leave its meeting without unanimous consent. Vote carried nineteen to seven."

August 30, 1899 E. F. Aydlett again elected to succeed G. D. B. Pritchard, resigned. Apparently Mr. Aydlett had changed his convictions and was ready to be ordained. At this meeting the following motion was passed thirteen to seven: "It is the sense of the Church that the office of Chairman of the board of deacons is unnecessary and undesirable." The record does not show how long this was the "sense" of the Church, but as far back as most of us can remember the board has been electing its Chairman.

December 16, 1900 The Board recommended an increase in the number of deacons from nine to twelve. There is no record of the Church voting on the recommendation but it is assumed that it did vote in the affirmative.

December 30, 1900 R. T. Venters, W. E. Evans and F. L. Garrett. This brought the number on the board to twelve.

January 3, 1901 M. M. Sawyer.

October 18, 1903 J. H. LeRoy, Sr.

December 25, 1904 W. J. Broughton, Dr. Samuel W. Gregory (Dentist).

January 7, 1906 J. J. White, Sr. and Noah Burfoot, Sr.

January 6, 1907 W. T. Deans.

January 6, 1908 E. M. Stevens.

January 6, 1909 J. R. Pinner.

On July 16, 1913 in special conference the Church voted to increase the number from 12 to 15 and additional new deacons elected were P. C. Cohoon, G. R. Barrow and C. C. Clark. This increase in number was evidently relaxed for some reason within the next four and a half years because on January 12, 1919 we find the same motion made and carried.

December 28, 1913 G. F. Horner.

January 3, 1915 S. G. Scott, Sr.

February 13, 1918 A. J. Scott.

March 3, 1918 N. C. Clark.

January 4, 1920 I. M. Meekins and R. C. Abbott. At this conference it was decided "In the future, no person retiring from the board . . . by reason of his term of office having expired shall be eligible for re-election until a period of one year has elapsed."

February 27, 1921 Pat G. Twiddy to succeed his father George W. Twiddy who had served continuously since January 5, 1896 and whose death occurred January 23, 1921.

In December, 1921 a motion to elect a junior board of deacons was "blocked" and the title changed to that of co-operative committee. Nothing is said of what the duties of this committee would be and the only official act of it that I have found was the approval of certain recommendations from the board of deacons on February 7, 1930. However, the record shows many good men serving on the committee until 1935. After that year there appears to have been no further elections. The original number on the committee was 15 but in 1932 the number was reduced to 12.

December 4, 1921 R. R. Moss, J. G. Gregory and W. L. Small.

January 1, 1923 M. P. Jennings and C. F. Garrett.

December 25, 1923 C. P. Harris, Sr. The 1924 church annual gives the name of J. L. Pritchard who has not been previously listed. This annual gives the names of five whose terms would expire in 1924, five in 1925 and five in 1926 and indicates that Mr. Pritchard's term would expire in 1926. Therefore, serving a three-year term as he evidently was, we must assume that he was elected in December, 1922 or January, 1923.

December 7, 1924 J. B. Anderson, J. B. Alderman and Calvin H. Twiddy.

December 21, 1926 Sam E. Williams.

December 11, 1927 Dr. I. A. Ward (Medical Doctor).

December 9, 1928 R. L. Garrett.

January 29, 1929 E. E. Hollowell, F. T. Horner and D. M. Love.

February 3, 1930 a previously appointed committee composed of J. G. Gregory, M. P. Jennings, E. E. Hollowell, C. P. Harris, Sr., and J. J. White, Sr. "to take under consideration and make recommendations concerning the deaconate of the Church made detailed recommendations concerning the purpose, composition, qualifications, meetings, organization and duties of the active board of deacons. The recommendations were adopted and on February 7, 1930 were approved by the Board of Co-operation. This committee also recommended a couple of innovations which were adopted:

The first was an auxiliary board of deacons to be elected annually by the Church, to have essentially the same qualifications of the active deacons but not to be ordained. The membership was to be elected without regard to age and "shall be students of the work of the Church and of deacons, and that they shall aid the members of the Active Board of Deacons and Pastor, and shall thus be in training for advancement to the Active Board." Apparently, the Church did not accept the plan as there seems to be no record of the auxiliary board being appointed.

The second recommendation, which was approved and has since been observed was an honorary board consisting of those who "have used the office of a deacon well" and have earned for themselves a "good degree," and to make provision whereby those who have faithfully served this church as active deacons and who are no longer able to actively serve on account of age or health or other duties or absence from the city or other sufficient cause may retain their status as deacons, but without assignment of active duties for the time being. Their privileges were to attend meetings, participate in discussions and vote, sit with the active board when the Lord's Supper was being served and

make recommendations from time to time. Honorary members were to remain so as long as the Church and they themselves desire, resign at any time they wished, but termination of membership in the Church would automatically terminate their membership on the board of honorary deacons. And, of course, the Church was to have the authority to remove members from the Board if it so desired and saw proper.

Today there is but one member of this Board by reason of age or infirmity, Mr. G. R. Barrow who served faithfully for many years.

February 9, 1930 F. F. Garrett resigned. His election was either not recorded in the minutes or overlooked in making this list.

April 27, 1930 W. T. Love, Jr., to succeed his father, resigned.

December 28, 1930 J. H. LeRoy, Jr.

December 27, 1931 E. T. Burgess, Thomas W. Whaley, Zenas Jennings and R. L. Griffin.

After many years of faithful service Mr. Griffin was stricken with paralysis and was disabled for a long time. In recognition of this faithful service the pastor and Board awarded him the following certificate:

HONORARY DEACON

Upon the occasion of the appointment of

ROBERT L. GRIFFIN

as honorary deacon for life by action of

THE FIRST BAPTIST CHURCH

we the members present to him this token

of our appreciation for his many years of

devoted services to the Church, and of our

gratitude for the faith and character his

life exemplifies.

W. W. Finlator,
Pastor

A. B. Alderman,
Chm. Board Deacons

Elizabeth City, N. C.

October 30, 1949

January 1, 1933 W. C. Morse, Jr.

1934 J. C. Abbott.

January 10, 1937 J. L. Lamb, Sr., J. H. Ballard, H. D. White and T. O. Bundy.

December 8, 1937. The number of deacons was increased from 15 to 20 - five to be elected for one year, five for two years, etc., "that those now in office, terms cease December 31, 1937 and that they, too, be in line for re-election. This plan was worked out by Mrs. H. S. Overman, Mrs. J. P. Sawyer and Mrs. J. H. LeRoy, Sr."

December 12, 1937 E. R. Ferrell.

January, 1938 M. B. Shepherd.

October 15, 1938 "On motion of G. A. Twiddy, it was agreed to rescind the motion made on December 8, 1937 with reference to elections and terms of office of deacons."

1939 Clarence L. Twiford and A. Ray Sawyer.

October, 1940 Harry L. Jackson and J. Paul Sawyer.

July, 1941 P. H. Jameson, to fill unexpired term of J. L. Gregson, deceased.

1942 James L. Jackson.

1943 Selby Scott.

October 16, 1946 "Voted not to elect a deacon again when his term expires until after one year's lapse of time." Apparently, the January 4, 1920 adoption of this policy was not adhered to or had in the meantime been lifted. The rotating system adopted in 1937 and rescinded in 1938 was again adopted at this meeting.

December 15, 1946 C. P. Harris, Jr., S. G. Scott, Jr., J. C. Prescott, M. N. Toxey and S. G. Etheridge.

December 4, 1947 A. B. Alderman, J. H. Moore, G. B. Randolph and Dr. Wm. Hersey Davis, Jr. (Physician).

December 12, 1948 Dr. I. T. Blanchard (Physician) and Basil Pettit.

September 18, 1949 Allan Voss and W. R. Sawyer.

October, 1950 James F. Tuttle and Howard W. Morrisette.

September 9, 1951 J. E. Corbett, W. W. Garrett and H. L. Jordan.

1953 Willard Savin and Charlie S. Vann.

1954 Charles Gordon, Hubert Tarkenton and Wesley Williams.

1955 D. D. Dudley.

1956 Davis Rhodes and E. Paul Wise.

1957 Reid Overman.

1958 Ray Jones, Jr., Levin Culpepper and Gaither Aydlett.

1959 Joseph L. Lamb, Jr. and Gerald White. This year for the first time in its history the Church elected two deaconesses - Mrs. D. M. Love and Mrs. J. H. LeRoy, Jr.

1960 C. M. Ashley, R. C. Bunch, Cecil Basnight, Dewey Wells, A. B. Etheridge, L. E. Sherlock and Dr. W. A. Hoggard, Jr. (Physician).

CHAPTER X

Church Clerks (Secretaries)

The church minutes give a fair record of persons filling this important office from 1858. Previous to 1858 the Associational minutes did not carry lists of church officers except pastors. Therefore, only two Clerks are known before that time.

1808 minutes of Ramoth Gilead, our daughter Church, reveal that Bailey Jackson, Esq., signed as Clerk the dismissal of certain members to organize as an independent Church.

1847 Associational minutes state that W. D. Pritchard, Clerk, represented the Church in the Association that year. Church minutes:

April 24, 1858 - December 25, 1859 J. M. Morgan.

December 25, 1859 - April 24, 1869 C. W. Kellenger.

June 25, 1869 - August 24, 1872 A. S. Morgan.

October 20, 1872 - May 23, 1874 S. E. Overby, son of the two-time pastor, Dr. R. R. Overby.

June 25, 1874 - November 24, 1877 J. S. Waugh.

December 22, 1877 - August 23, 1884 S. J. Halstead.

August 23, 1884 - March 26, 1887 W. A. H. Holmes.

March 26, 1887 - September 10, 1887 J. C. Love.

October 22, 1887 - March 20, 1892 S. S. Davis, who because of his rich singing voice and his great joy in using it, became known as "Singing Sam." He should not be mistaken for another S. S. Davis in the Church, son of Rev. P. S. C. Davis.

March 20, 1892 - December 30, 1894 G. D. B. Pritchard.

December 30, 1894 - December 31, 1899 J. G. Gregory.

December 31, 1899 - December 29, 1901 C. C. Barnard.

1902 - 1914 J. G. Gregory.

December 19, 1915 - 1917 R. C. Abbott.

1918 - 1921 J. G. Gregory.

December 4, 1921 - 1927 C. P. Harris, Sr.

1927 - 1929 J. Kenyon Bailey.

1930 - 1931 J. D. Sykes.

January 3, 1932 - 1945 J. C. Abbott.

1946 - December 12, 1948 Miss Nellie Strahl. On this latter date the minutes show that the office of Clerk was abolished and the duties were given to the Church Secretary. As described in the chapter on Treasurers, the Secretary referred to here was more commonly known as Financial Secretary. First reference to the office was on December 2, 1865 when James Cartwright was elected. The title then was Clerk of Accounts. No further mention is made of the office until 1915 when J. Kenyon Bailey was elected as Financial Secretary. This is the office which on December 12, 1948 was to take over the duties of Church Clerk and, as far as we know, never again has been referred to as Financial Secretary - just Secretary. The duties being to take charge of all receipts, give credit in the ledger to each individual contributor, deposit total sums to the credit of the Church Treasurer, keep an accurate list of members and do the general secretarial or clerical functions of the Church. We on the local level refer to the office as Secretary, but on the Associational and Conventional level the office is still Church Clerk as it has always been since the beginning of Baptist churches in America.

1949 - 1951 Miss Genevieve Royal, who was also Director of Religious Education.

September 12, 1951 - April 8, 1956 Mrs. E. F. Aydllett, Sr.

1956 - Mrs. W. B. Riddick, who still serves.

CHAPTER XI

Treasurers and Financial Secretaries

The record appears to reveal generally very capable and dedicated persons who have held this position of responsibility. For the purpose of comparison, not only of style but also of amounts contributed by the Church, reports are given following the names of as many Treasurers. As the list progresses clarifying comments seem in order.

The first report of record was on April 24, 1858 and was a quarterly report. Unfortunately, we do not know who was Treasurer at that time:

Cash collected	\$31.42
Paid out by Treasurer	34.79
	<hr/>
Balance due Treasurer	3.37

Deacons report of state of Church

Money owe L. B. Ferring	\$26.87
" " Pool & Whidby	28.75
" " Dr. R. R. Spence	8.00
" " J. N. Morgan	21.00
" " On J. J. Lansdele Sal.	74.52
	<hr/>

	\$159.04	(Error in addition)
Money collect today for cr this act	\$8.00	151.04
Mone due H. T. Weatherly on sal.	\$198.00	198.00
	<hr/>	
	357.04	
Money collect today	\$37.00	
Money collect today	5.00	
Flour from S. S. Burgess	7.00	
Balance Due	\$305.04	(Error)

\$44.00 paid to H. T. Weatherly.

The errors noted could be due to our inability to decipher the written report in the minutes. We are unable to tell what all of the accounts due were for, but we do know that H. T. Weatherly was pastor and J. J. Lansdell was the immediate past pastor. A rather poor report for clarity, we would say; and with a membership of possibly 400, a sorry showing of financial support of the Church and its pastors. How-

ever, following the reading of this distressing report and amounts due, the conference "On motion Sisters Susan Gregory, Frances Scott, Mary Benton, Martha Dorson and Jennie Hunter and Brothers James Savin, C. W. Kellenger be and they are hereby appointed to collect money for the pastors salary; and Brother Samuel Halstead to collect money to pay the other debt of the Church which is now due."

March 18, 1860 - December 2, 1865 Thomas R. Bland (First named Treasurer - names of preceding Treasurers have been lost).

December 2, 1865 - January 22, 1871 Elisha Harris.

January 22, 1871 - 1873 W. C. Dawson.

1873 - July 25, 1874 O. C. Horton, who later was ordained to the gospel ministry. At the April 26, 1873 conference it was decided to abolish the office and impose the duties upon the Clerk, who at that time was S. E. Overby. Evidently, this plan for some reason never went into effect because at the July 25, 1874 conference Horton resigned as Treasurer, and Overby never served. The record is clear that Overby was addicted to liquor and that is probably the reason for a reconsideration of the above motion.

July 25, 1874 - September 25, 1877 J. M. Morgan.

September 25, 1877 - April 18, 1882 F. F. Cohoon.

April 18, 1882 - August 25, 1883 Sam Modlin.

August 25, 1883 - December 31, 1893 E. F. Aydlett.

Following is Mr. Aydlett's report for the calendar year 1892. It will be noted that the first report recorded was only a quarterly report while this is an annual one:

	Dr	Cr
To amount received for orphanage	\$ 80.88	80.00
By paid		
To amount received for Board of Education	17.50	
By paid		17.50
To received for Church in Camden (Indiantown)	15.00	
By paid		15.00

To received for missions	158.85	
By paid for home missions		25.00
" " foreign missions		73.51
" " state missions		60.14
To received for Sunday School library	34.75	
By Paid " "		34.75
To received for Tarborough Church	50.00	
By paid " "		50.00
To received for pastor's salary	972.93	
To received for poor	103.14	
By paid out for poor		77.56
To incidental collections	207.64	
By expenses		210.64
To collection for moving Dr. C. S. Blackwell	40.00	
By paid " "		40.00
By pastor's salary, Brothers Thomas and Blackwell		974.38

Recapitulation

To amount received benevolences	\$ 322.23
To amount received for poor	103.14
Incidentals	207.64
Other objects	74.75
Pastor's salary	972.93

Total \$1680.69

By paid for benevolent purposes	\$ 322.03
" poor	77.56
" Incidental expenses	210.64
" Other objects	74.75
" Pastor's salary	974.38

Total \$1659.36

Leaving a balance in Treasurer's hands	\$ 21.33
	<u>1680.69</u>

The Treasurer has in his hands the following:

For poor	25.58
Missions	.20

25.78

The Church owes Treasurer amount overpaid for pastor's salary	1.45
Incidental expenses	3.00

Total 4.45

The above shows no account of the carpet and chairs fund amt. to	\$433.25
Neither does it show any account of what was raised and paid on the heaters during 1892 which amounts to	467.78

Showing a grand total raised by the Church in 1892 of \$2581.71

January 1, 1894 - February 27, 1896 G. W. Ward.

February 27, 1896 - December 31, 1899 Dr. H. T. Aydlett.

December 31, 1899 - December 31, 1909 J. R. Pinner.

Mr. Pinner's 1904 report is given here and is the first printed report found. Printed, no doubt, for distribution among the membership:

Rec'd for Pastor's Salary from delegents for 1903	\$248.88	
Paid C. W. Duke, bal. for 1903		\$294.19
	<hr/> \$249.19	<hr/> 294.19
Rec'd for Pastor's Salary 1904	\$1,240.49	
Paid C. W. Duke		1,240.49
Poor Account		
Bal. on hand Jan., 1904	10.49	
Receipts for year	132.05	
Paid to aid poor		123.55
" Orphanage		14.00
Bal. on hand		4.99
	<hr/> 142.54	<hr/> 142.54
S. S. Annex		
Bal. on hand Jan. 1, 1904	15.00	
Scramble	97.55	
Borrowed from Savings Bank	544.00	
Proceeds Richmond Excursion	144.31	
" Va. Beach "	100.00	
Contributions	303.00	
Paid J. W. Martin		935.83
" Savings Bank on Notes and In.		267.89
Bal. on hand		14.00
	<hr/> 1,203.87	<hr/> 1,203.68
State Missions		
Receipts	231.95	
Paid D. P. Harris		208.33
" Blackwell Mem. Ch. for 1903		23.01
Bal. on hand		.61
	<hr/> 231.95	<hr/> 231.95
(The W. M. S. paid \$13.95 of the above.)		
Foreign Missions		
Receipts	358.15	
Pd. J. M. Maloy for African Miss.		10.00

"	Mr. Fushida	14.70	
"	R. J. Willingham	333.45	
		<hr/>	
		358.15	358.15

(The W. M. S. pd. \$43.70 of this amt.)
 (The Juniors " \$10.00 " " ")

Home Miss. and Education			
Receipts	110.45		
Paid for Home Missions		69.20	
" " Education		40.00	
Bal on hand		1.25	
	<hr/>		
(The W. M. S. paid \$1.25 of this)	110.45	110.45	

On hand Jan. 1, 1904	6.89		
Receipts	818.46		
Paid out		817.96	
Bal. on hand		7.34	
	<hr/>		
	825.35	825.35	

Pews			
Amt. Received	633.45		
Rebate Freight	12.00		
Paid freight on Pews		83.50	
" Drayage " "		4.00	
" Mr. Duffy on Pews		70.00	
	<hr/>		
		487.95	
	645.45	645.45	

Heater			
Received for Heater	149.25		
Paid N. Burfoot		149.25	

Sunday Schools			
Riverside: Receipts for year	109.36		
First	266.23		
Amt. raised ladies for Chapel	626.73		
Painting			
Amt. recd from old Pews	50.00		
" " " " lumber	2.50		
Bal. due Treas.	253.71		
Paid on Painting and Repairs		306.21	
	<hr/>		
	306.21	306.21	

Total receipts and Balances			
including \$544. borrowed	6,211.19		

" given B. Y. P. U.	25.00
Provisions and wearing materials given the poor	118.83
Pastor's expenses to Southern Baptist Convention	100.00
Amount paid to Dr. Aubrey Williams	200.00
Paid to Mr. F. E. McCrary	175.00
Southern Hotel	90.00
Printing for the year	103.62
H. L. Crain (Architect)	154.43
Expenses W. M. S. delegate	15.00
B. Y. P. U. delegate	26.00
Paid for music for the choir for the year	18.12
Insurance premiums	200.10
Repairs on property	322.75
Paid P. O. Walters, Treasurer, on 75 million fund	4,508.00
Balance in bank, current expense fund	11.30
" " on 75 million fund	64.31

\$10,097.24

In addition to the above disbursements the following amounts have been paid out of funds in hand:

The First Baptist Sunday School	\$ 1,615.93
W. M. S.	179.42
Ladies Aid Society	407.69
Amount collected for special repairs on Church building	597.00

2,800.04

Total amount contributed by Church and societies \$12,897.04

January 1, 1922 - January 1, 1923 E. T. Burgess.

January 1, 1923 - December 31, 1923 S. G. Etheridge. At the November 25, 1923 conference the office of Treasurer and Financial Secretary were combined and Miss Inez Reid, who had been serving as Financial Secretary since December 4, 1921, was elected Financial Secretary-Treasurer for full time.

First mention in the minutes of an office resembling that of Financial Secretary was on December 2, 1865 when James Cartwright was elected. The title then was Clerk of Accounts and the duties were to take charge of all receipts; record all paid assessments, pledges or contributions to individual accounts and deposit total sums to the credit of the Church Treasurer. The minutes make no further reference to the office or the official until June 1, 1915 when J. Kenyon Bailey was elected. The office was then titled Financial Secretary. He apparently served

until November 25, 1923 and was succeeded by Miss Inez Reid when the office was combined with that of Treasurer. This combination seems to have continued until 1944 when Miss Marie Roberts left us, because from then until 1948 the names of Mrs. Bertha Williamson, Miss Ida Bland Overman, Mrs. Sid Taylor, Mrs. M. G. Wright and Mrs. E. A. Swain appear in this order as having served as Financial Secretary. At the same time the record reveals separate Treasurers. In 1948 as we will see in the chapter on Clerks, the office of Clerk was abolished and the duties given to the Secretary. We now return again to the list of Treasurer - Financial Secretary combination.

January 1, 1924 - February 13, 1927 Miss Inez Reid. The Associational minutes for 1927 gives the name of M. P. Jennings as Treasurer for that year. This was probably the result of Mr. Jennings serving for a short time after the resignation of Miss Reid and the coming of Miss Inez Cartwright.

1927 - September 1, 1928 Miss Inez Cartwright.

September 1, 1928 - May 1, 1929 Miss Louise McDaniel.

May 1, 1929 - 1932 Mrs. E. R. Spence.

1932 - 1937 Mrs. R. L. Garrett. There is a notation in the Church minutes that Mrs. Garrett resigned as Secretary on December 31, 1934. The Clerk probably was thinking of the combined office of Financial Secretary and Treasurer because, actually, that was the position she was holding. However, she probably reconsidered and continued to serve because the Associational minutes list her as Treasurer until 1937. At this point forward we rely upon Associational minutes as the Church record does not show election of Treasurers.

1937 - 1942 Mrs. H. S. Overman.

1942 - Miss Annabelle Hollowell.

January 6, 1943 - 1944 Miss Marie Roberts who served not only as Financial Secretary-Treasurer, but also as Director of Young People. The Church then returned to volunteer personnel for the Treasury Department.

1944 - 1950 E. E. Hollowell, Treasurer

1950 - J. C. Abbott, Treasurer who like his revered father, has always served efficiently for more than ten years. Following is his report for the last fiscal year, September 31, 1950 - October 1, 1960 showing adopted budget, actual receipts and disbursements and the adopted budget for the fiscal year 1960-1961:

First Baptist Church **Financial Report and Budget Proposal**

	Budget 1959-60	Actual 1959-60	Proposed Budget 1960-61
Receipts			
Envelopes	\$32,000.00	\$31,198.78	\$32,500.00
Plate	2,000.00	1,967.09	2,100.00
Sunday School	4,000.00	3,874.84	4,000.00
Annie Armstrong Offering	572.00	581.56	635.00
Lottie Moon Offering	902.00	1,120.08	1,001.00
Heck-Jones Memorial Offering	332.00	334.74	368.00
State Missions Offering	426.00	426.00	473.00
Zack Deal Offering	120.00	120.00	120.00
Woman's Missionary Union	600.00	600.00	600.00
Building Fund	—o—	3,785.50	—o—
Miscellaneous	—o—	214.44	78.00
Revival	—o—	246.45	—o—
Baptist Children's Home	—o—	138.24	—o—
Home for the Aging	—o—	50.55	—o—
Baptist Hospital	—o—	213.72	—o—
Biblical Recorder Subscriptions	—o—	88.00	—o—
Christian Education	—o—	15.00	—o—
Vacation Bible School	—o—	75.49	—o—
	<hr/> \$40,952.00 <hr/>	<hr/> \$45,050.48 <hr/>	<hr/> \$41,875.00 <hr/>
Mission Expenditures			
Cooperative Program	3,500.00	3,389.65	3,500.00
Association	600.00	619.10	600.00
Local	250.00	149.53	250.00
Missionary's Salary and American Bible Society	1,060.00	1,059.40	1,060.00
Annie Armstrong Offering	572.00	581.56	635.00
Lottie Moon Offering	902.00	1,120.08	1,001.00
Heck-Jones Memorial Offering	332.00	334.74	368.00
State Missions Offering	426.00	426.00	473.00

Zack Deal Orphanage	120.00	120.00	120.00
Woman's Missionary Union	600.00	600.00	600.00
Baptist Children's Home	—o—	138.24	—o—
Homes for the Aging	—o—	50.55	—o—
Baptist Hospital	—o—	213.72	—o—
Christian Education	—o—	15.00	—o—

	<u>\$ 8,362.00</u>	<u>\$ 8,817.57</u>	<u>\$ 8,607.00</u>
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Current Expenditures

Salaries

Pastor	\$ 6,300.00	\$ 6,300.00	\$ 6,600.00
Minister of Education	3,300.00	3,300.00	3,300.00
Minister of Music	2,700.00	2,475.00	2,880.00
Secretary	1,320.00	1,320.00	1,320.00
Organist	768.00	768.00	768.00
Sexton	2,400.00	2,400.00	2,400.00

	<u>\$16,788.00</u>	<u>\$16,563.00</u>	<u>\$17,268.00</u>
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General

Miscellaneous	957.00	863.59	805.00
Sunday School	1,620.00	1,466.69	1,645.00
Office	2,000.00	2,168.31	2,000.00
Heat, Light and Power	2,500.00	2,201.78	2,500.00
Utilities, Parsonage	900.00	856.02	900.00
Supply and Revival	500.00	644.79	500.00
Convention	325.00	464.77	375.00
Music and Choir	400.00	107.20	400.00
Insurance	1,000.00	1,293.26	1,250.00
Library	100.00	20.00	100.00
Repairs	4,000.00	4,303.34	4,000.00
Assemblies	400.00	255.00	400.00
Audio-Visual Education	150.00	104.58	150.00
Ministerial Association	100.00	50.00	100.00
Training Union	150.00	—o—	225.00
Nursery	300.00	262.00	300.00
Interest	200.00	—o—	—o—
Religious Education	100.00	—o—	250.00
Brotherhood	100.00	—o—	100.00

	<u>\$15,802.00</u>	<u>\$15,061.33</u>	<u>\$16,000.00</u>
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Sub-Total

Sub-Total	\$40,952.00	\$40,441.90	\$41,875.00
Building Fund	—o—	4,500.00	—o—
Biblical Recorder	—o—	88.00	—o—
Surplus	—o—	116.55	—o—

Total - Expenditures

	<u>\$40,952.00</u>	<u>\$45,146.45</u>	<u>\$41,875.00</u>
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Excess of Expenditures over Receipts for year \$ 95.97

CHAPTER XII

Frequency of Preaching

During the first 21 years of the Church's history it appears from what meager records there are available, preaching services were rather haphazardly held; depending upon traveling or itinerate ministers to drop in at their will or convenience to preach. The Church depended upon Elder Thomas Etheridge more than anyone else and his name is recorded as "occasional pastor" who "usually administered the ordinances." But, he was a very busy preacher and he had no degree of regularity in his services to the Church.

Not until 1809 can we say that the Church had preaching services at regular or stated times. Although extant records show clearly that John Rowe was the "stated" pastor they do not tell us the frequency of his preaching services. However, being the "stated" pastor we naturally infer he had regular times for preaching. It is very unlikely that he preached more than one Sunday in the month.

The 1840 Associational minutes give us the first definite information as to the Church's frequency of preaching services. Services may have been held more often than once a month before 1840. The minutes do not say but Evans Forbes' pastorate from 1840 to 1844 was for the second and fourth Sundays and Saturdays before.

In 1847 we dropped back to only one Sunday in the month - the fourth Lord's Day.

In 1851, during the pastorate of C. R. Hendrickson, services were held every Sunday. How long before and after 1851 that every Sunday services were held we do not know.

On August 5, 1865 "Dr. Overby was asked to be pastor another year." He accepted to preach twice a month for \$400.00. The Negro members were then using the meeting house one Sunday in the month.

On January 5, 1867 "Brother Cobb to use his own discretion in preaching at other churches in order to raise his support." This indicates that the Church was certainly not on full time during Cobbs pastorate.

The Church decided on July 4, 1868 to change the time for business conference from Saturday before the first Sunday to Saturday before the fourth Sunday, but in 1869 R. R. Overby was called back to preach every fourth Sunday and Saturday before and every Sunday night.

August 23, 1870. "On motion to have preaching every Sunday and raise the pastor's salary." But on November 26 Dr. Overby was asked to serve another year and allowed to make his own arrangements as to time of preaching. This appears that the Church wanted preaching every Sunday but it being learned that Overby could not serve every Sunday, the Church wanted him as pastor even though he could not serve but part time.

The minutes of December 22, 1877 say "Brother Luke (J. M. C.) as requested, answered what he thought he could do during the next year, and reply was: one Saturday and Sunday and three Sunday nights in each month. Accepted." On July 26, 1879 Dr. R. R. Speed, physician, advocated "communion on Sunday of every monthly meeting" indicating that there was only one meeting a month at that time, however the December 27, 1879 minutes reveal a previously appointed committee "reported they could get Rev. J. M. C. Luke, present pastor, one Saturday, two Sundays and every Sunday night for the year 1880." On February 24, 1881 "Committee reported that Rev. J. M. C. Luke agreed to preach one Saturday and Sunday morning and three Sunday nights in the month for the sum of \$300.00 for the present year, 1881." This was probably the Sunday nights that he had not preached in the morning, giving the Church one service each Sunday.

October 21, 1882 "On motion . . . to have preaching every Sunday and Sunday night for the ensuing year." Later, this motion was rescinded because it was learned that Brother Luke could not give the Church full time. This was probably due to ill health because the record shows that he was given extended leave of absences during his pastorate and earnest prayer was made for him in his affliction.

The Associational minutes of 1884 show the Church was on full time preaching. It has been so ever since and was the first Church in the Association to go to full time preaching on a permanent basis.

CHAPTER XIII

The Baptistry and the Ordinance of Baptism

Like most meeting houses of those early days neither of our previous ones had built-in baptistries. In the memory of some of our members, Pasquotank River was used and probably had been from the beginning of Baptist churches in this and Camden Counties. They remember that our Church baptized at a point in close proximity to Hunter Street.

Our present sanctuary was the first in this section of the State to have a baptistry in its original plans and it was located back of the pulpit. Since then it has been moved four times.

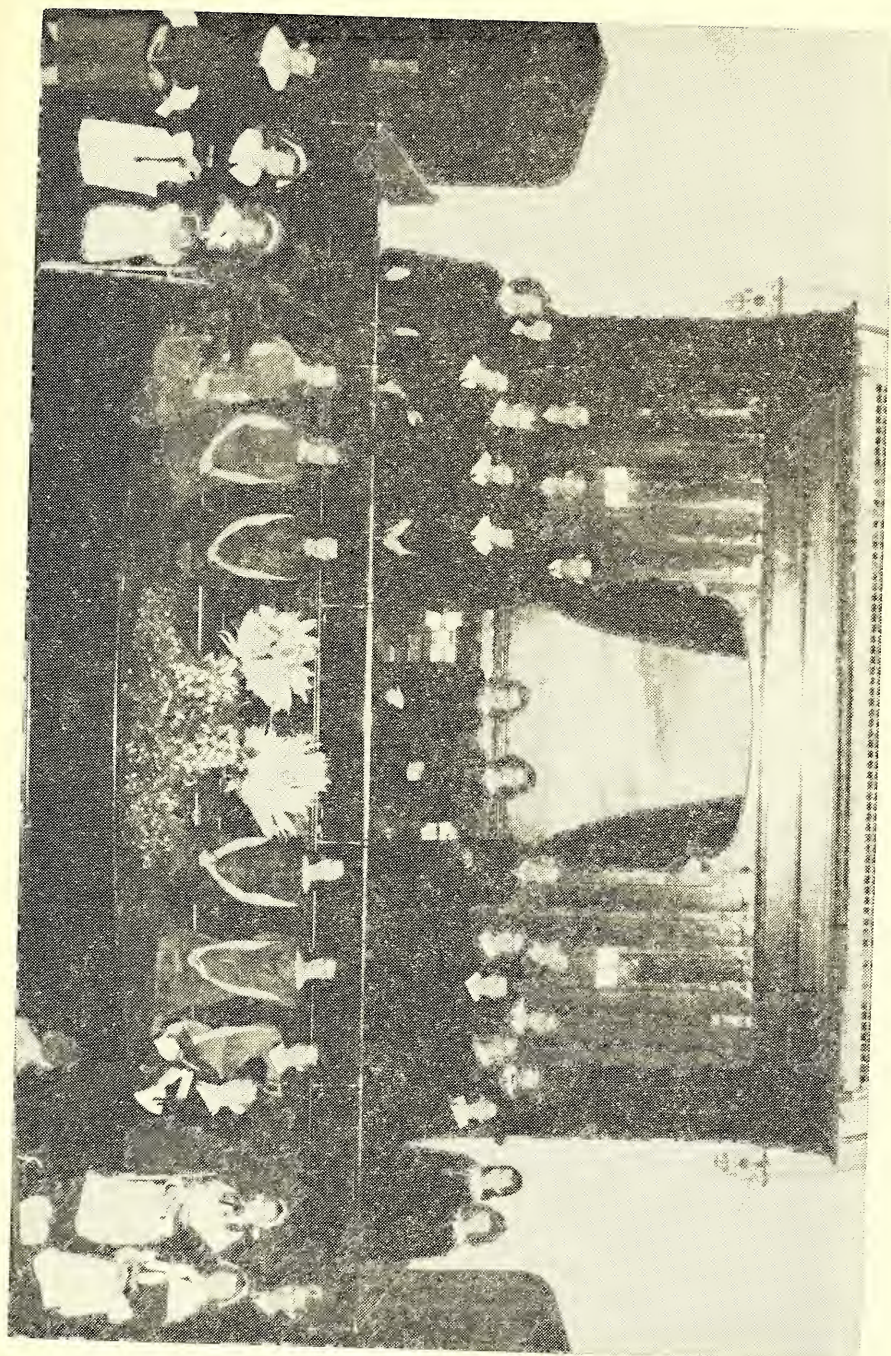
The first move was in 1896 when the present pipe organ was purchased. On May 3, 1896 the deacons recommended that "the baptistry be thoroughly repaired when it is moved to make place for the organ, (Baptistry) to be to front and below choir loft." Previously, the old reed organ and choir were located in the northeast corner of the auditorium, but the new arrangements were for the organ to be in the back, the choir to be between the organ and the pulpit and the baptistry to be underneath the choir floor. It was while in this location that on February 2, 1910 the Church in conference "appointed W. J. Broughton to have water connections made to the baptistry and heating system." Thus, the first heated water for baptismal purpose.

The second move appears to have been in 1921. It had been discovered that it was in so close proximity to the organ that its dampness had damaged the organ and on February 27 we find the following recommendation from the deacons: "That steps be taken to remove the baptistry from under the organ (Actually, it was not directly under the organ but too close to it)." However, nothing was done about it until after July 31 of that year, because on that date a "Committee on repairs to heating plant, baptistry, etc. reported that the proper disposition of the heating plant will require that the pit (Heating plant pit) be so enlarged as to take in the space now occupied by the baptistry, thus necessitating soon-

er or later the removal and construction of a new baptistry. Committee authorized to proceed according to their best judgment." The committee evidently then moved the baptistry further to the front, away from the organ; and, as some remember, it was placed under the pulpit rostrum.

Third move was authorized on September 5, 1928 "That the following improvements be made: New choir loft, baptistry, pulpit platform, putting the organ back in the arch (That is between the choir and the pulpit) . . . estimated cost of \$3,218.00." This time the baptistry was returned to the back but at a higher elevation than its original location which made for clarity of view by the congregation. It was here that Mrs. I. M. Meekins painted on its wall a lovely river scene with a mountainous background for which the Church in conference on December 9, 1928 "extended thanks to her for this excellent gift of art." Deep wine colored drapes were hung on each side and kept tied back which added beauty and color to the painting.

The picture given next is of the baptistry at this location as it appeared on Thanksgiving, 1948 and includes the chancel choir and participants in the Thanksgiving service. Pastor Finlator is shown at the readers far right.



The fourth and last re-location was in remodeling and dividing the chancel in 1954. The space between the sanctuary and educational building was filled in which, among other advantages made room for a deep chancel; and the baptistry naturally was moved farther back with the deepening of the chancel. This move necessitated the sacrifice of Mrs. Meekins' painting for one on canvas which is also one of beauty and as realistic as any this writer has had the privilege of viewing. The new, deep and divided chancel seemed of greater importance than the wall painting which we feel sure Mrs. Meekins, seeing the improvement, would agree to. Instead of being kept open and in view at all times as was the former baptistry and painting, this one is concealed behind beautiful wall panelling finished in rich walnut color which is removable and the baptistry is not exposed except during baptismal services. This, if we may impose our opinion, is as it should be. As much as we believe in the ordinance of baptism as practiced by the Baptists it is not the central point in all worship services, not even in obtaining salvation for that matter. And yet, exhibiting the baptistry continuously during the services tends to give one who does not know better the impression that that is what Baptists believe. Exhibiting it only during baptismal services, it seems should suffice.

First mention in the minutes of a Baptismal Committee was on April 7, 1909. The Committee was composed of Mrs. S. W. Gregory, Mrs. E. C. Cherry and Mrs. E. W. Stone, wife of the pastor. No further mention was found of such a committee but in all probability there has been a similar committee most of the time since. The present committee is composed of W. W. Garrett, Cecil Basnight, Mrs. Ray Jones, Jr., and Mrs. Wilbert West.

The ordinance of baptism and the baptismal service. Our mode of baptism of course is, and we hope always will be, by immersion. However, in the old days, according to the Burkitt and Read, History of the Kehukee Association, some Baptist Societies practiced dipping the person forwards rather than backwards and criticized those Societies who dipped backwards, saying by way of ridicule, they have no opinion of persons going to heaven backwards. To this criticism and ridicule Burkitt

and Read replied: "Our mode is to dip him discretely backwards" and that "the scriptures call baptism a burial, Romans VI:4; and we all know that it is not customary to bury people with their faces downward." What Burkitt and Read's position was on the question of baptismal salvation we do not know, but they might have added that their critics nor anyone else would get to heaven either by being baptized forwards or backwards and that the ordinance is only an outward symbol of an inward cleansing.

Whether this Church, the old Knobbscrook Church in Burkitt and Read's time, was one of the societies who baptized forwards is not of record, but none of our oldest members ever heard of it. We do know that our present day practice is in accordance with the mode employed by Burkitt and Read to "dip him discretely backwards" and that no one seeing the ordinance administered in our Church could think of the inspiring symbol except in terms of solemn consecration to the principle of dying to the world, being buried with Christ and rising to a new life in Him.

Our pastors, as far back as I have known the Church have conducted most impressive services and have baptized gracefully, discretely. Our present pastor, Maurice W. Grissom, uses a very impressive candle-lighting feature in connection with the services. A candle for each candidate is placed in a row on the altar table in front of the baptistry and an extra one is placed in the middle. A vested person stands at each end of the table and takes turns in lighting the candles. When a candidate is baptized a candle is lighted, symbolizing the burning Christian light which he resolves to carry henceforth. When all candidates have been baptized the middle candle is left unlighted and an obvious invitation to any unbaptized person in the congregation to take a like stand for Christ which the pastor prays may soon be accepted.

CHAPTER XIV

The Memorial Supper

First reference in our minutes to the memorial supper was on October 2, 1869 "On motion we take up a collection for the purpose of purchasing bread and wine."

Most Baptist churches of that day and time holding preaching services only once per month, observed the memorial supper quarterly, on Saturday morning before the following Sunday preaching service. This service followed the quarterly conference and a preaching service. However, on July 26, 1879 "Notice was given that Brother R. R. Speed (A physician) would propose at the August conference to commune on Sunday of every monthly meeting (Instead of quarterly, on Saturday as had apparently been the custom)."

The matter was not mentioned in the August minutes, but was vetoed at the September 27, 1879 conference. The Disciples of Christ denomination, which have a Baptist background and heritage, were becoming strong in Eastern North Carolina about that time. They observed the memorial supper at every Sunday morning preaching service - still do - and Dr. Speed probably got his idea from them.

Churches later turning to every Sunday preaching adopted only one service in each month for the memorial supper and ours chose the fourth Sunday morning service which continued until January 16, 1921 when it was changed to the evening service of the same Sunday. On July 17 of that year the Church returned to the morning service and has continued until now. Actually, it does not matter how frequent or when the ordinance is observed - only it should not be neglected too long. The decision of this Church to observe the supper at the morning service probably was because of a larger attendance. However, one of our recent pastors, W. W. Finlator, occasionally administered the ordinance at the evening service for the benefit of a few who attended the evening service and were unable for various reasons to attend in the morning.

Through the years this ordinance has been called: The Lord's Supper, which was indeed His last passover supper with the apostles; communion, which is not incorrect because it was truly a communion of a spiritual nature by the apostles with each other and between them and Jesus, their best Friend; also, the memorial supper, which is probably more nearly correct because Jesus said "as oft as ye do this do it in remembrance of me."

Unfortunately, there have been times when many members for some reason absented themselves from the memorial supper, no matter when it was observed; or, if they did sit through it, never participated in it. Absences were so much in evidence at one time that the Church undertook to discipline members who persistently stayed away; taking the position that if they did not care and were no longer interested they were not worthy to be members. The minutes of December 7, 1898 show: "ordered a thousand cards be printed (These were later donated by E. F. Aydlett) and used for the purpose of noting those present at communion services." The purpose was probably not to reward those who did attend so much as it was to check against the membership to determine who habitually stayed away, in order that they might be dealt with. This procedure was somewhat paradoxical to our views today, and may even appear in the humorous vein, but our fathers and grandfathers thought that it had merit.

Many of us can remember flocks of our members leaving the service when the memorial supper was about to be administered. Some probably because the minister had encroached upon their noon meal time or some plans for the afternoon. Others may be because they were just plain not interested any more. Knowing of our practice of closed communion in the long ago, most visitors left the service because they obviously felt their presence was not desired. But in recent years we have changed.

As stated in another chapter, when our Church was constituted it was admitted as a member of the Kehukee Association which was patterned after the doctrines and practices of the Philadelphia Association

of predestinationists and closed communionists. Although many Baptist churches of this area including our own a half century later became what we know today as Missionary Baptist churches as opposed to anti-missionary Baptist churches, they still restricted their communion "to those of the same faith and order." Only in this generation have Baptist begun to omit that unscriptural and hoped to be forgotten term. If it has been used within the past thirty years since I have known the Church I do not remember it. On the contrary, our most recent pastors have openly and freely invited all Christians to join us at, not ours, but the Lord's table. Furthermore, the services in which the memorial supper is observed rarely run longer than other worship services. With these changes in belief and practice, seldom does one leave when the supper is about to be administered; all of which is a strong indication that our people and those who visit with us more deeply appreciate the spiritual value of the memorial supper and enjoy it more than ever.

Not until around the turn of the century were individual cups for the worshipers beginning to come into use. Each one sipped from the same cup which was not only dangerous from the standpoint of spreading disease germs, but it was also very time consuming. The first mention in our minutes of an individual communion service was on May 7, 1905: "Brother Duke reports an offer through Mr. Gale, a jeweler in Norfolk, Virginia, to present the Church an individual communion set. A motion that it be accepted. After discussion is adopted, twenty-seven to one." This service evidently for some reason was never received or if it was it proved to be inadequate or unsatisfactory, because on June 27, 1906, just a little over a year later, the "Ladies Aid Society inquired if they may procure an individual communion set and sell whatever of the present set will not then be needed and on motion they are authorized to do so." On November 7, 1906 they "reported money in hand with which to purchase an individual communion set" and on August 7, 1907 "vote of thanks extended to the Ladies Aid Society for the communion set presented to the Church." From reading the minutes the writer got the feeling that there was more opposition to the change than was specifically set down in the minutes, probably from the "old heads," but Mrs. Clate

Aydlett who helped to raise the money, stated that Brother so-an-so "always sat where he was first to be served and almost everybody - young and old - was tired of sipping after his mustache." The pitcher and cup or cups as the case may have been were first called a communion set, but later and until today they are referred to as a communion service.

As is well known, Baptists have always partaken of the memorial supper while seated in their pews in contrast to some other denominations whose worshipers assemble at the altar. Actually, there is no scriptural contention either way; it is a matter of choice or convenience. Baptists have chosen to remain seated while the deacons pass the bread and the wine to them. Each worshiper holds the bread and the cup until all have been served and then all partake at the same time, following the lead of the minister. When the wine has been drunk the cups are placed in receptacles provided on the back of the pews. To deaden the noise of all the cups being placed in the receptacles at the same time, most churches who are financially able, fit into the receptacles a velvet or rubber lining. This has been provided in our Church by the family of the late deacon T. O. Bundy (See Memorials).

The ordinance of the memorial supper in this Church has, as far back as this writer has known it, been conducted in such a sacred and dignified manner as to reflect its true meaning and it is well attended, proving that the people really have their hearts in it and go away much strengthened in the Lord.

CHAPTER XV

Disciplining of the Members

The very earliest minutes now available, 1857, show that from that time forth for approximately half a century the Church maintained a very rigid discipline over its members. It is evident that the minutes previous to 1857, which tradition tells us were lost in a fire, were also replete with accounts of dealing with faltering members, because the strictness revealed in those earliest available minutes would hardly have begun abruptly in 1857. The Church was then seventy-one years old and chances are it adhered to strict rules of discipline from its constitution until well into this century.

Being lax as we are now, it is amazing that there was rarely ever a monthly or quarterly conference in those days (And some special conferences for that specific purpose) in which some steps were not taken to discipline some member or members, not even excluding pastors or other ministers and their families, for some alleged wrong doing. There were a few regular conferences in which the entire time was taken up in dealing with delinquent members. In the following report adopted when the Church was about to deal with one, is seen an attempt to show no favors but be absolutely fair in citing everyone who failed to live up to his or her Christian profession: "That we hold such conditions as these unfortunate and unpleasant but that when they arise they should be met in the spirit of Christian charity, patiently investigated and justly determined; we hold further that nothing short of manly and Christian firmness should obtain, whether the parties be ignorant and poor or affluent and wise; that no man is greater than the organization to which he has pledged his allegiance, more particularly a Baptist Church."

One of the first items on the regular monthly or quarterly conference agenda was to call for references. "References were called for," as it is recorded in the minutes. This was for the purpose of allowing any member present who wished to vouch for the Christian conduct or state the known reasons for absences of any other member or members as the roll was called.

Expulsions and Withdrawals of Fellowship

The following quotations of actions taken by the Church against its offending members are just a few of the many and are generally, but not strictly, chronological. Names are omitted because the quotations are only to show the trend of offenses and actions taken. It is apparent that many were accused and expelled, dismissed or fellowship withdrawn "on the spot" while it is also noted that many investigating committees were named and the Church acted upon their reports.

Somewhat late in the period the Church moved "that all cases of discipline be first reported to the deacons so that no brother or sister be publicly accused or charged until the case shall have been investigated by the board of deacons and the church conference may act upon the report of the deacons."

The matter of discipline seemed to be too important and pronounced in the church life of our forefathers for us to omit at least a part of it from the written history of the Church:

"To drop from the roll all members who had not attended services and whose addresses could not be found."

"Sister . . . expelled because she broke the seventh commandment."

"Rule made to exclude all male members who shall wilfully absent themselves from nine conferences (Monthly) in succession without any excuse, verbal or written, and their names taken from the regular roll and placed on the missing or lost list." A few months later a more rigid motion was passed: "When a member misses nine conferences he be placed on the dead, lost, dismissed and expelled list."

"Brethren . . . (Three) were expelled for unchristian-like conduct and the pastor was requested to publicly make it known at the Sunday morning service."

"Brother . . . expelled because he refused to pay his pledge to the Church."

“Committee appointed to wait on Brother . . . and . . . for immorality.”

“A charge against Brother . . . for getting drunk and other immoralities. On motion excluded from the Church.”

“On motion Brother . . . was expelled from the Church for disorderly conduct.”

“A charge of profanity against . . . Committee appointed to wait on him and order him to be present for trial at the next conference.”

“Committee on . . . for drunkenness reported. He was expelled.”

“Committee on . . . for drunkenness reported guilty. He was expelled and the committee discharged.”

“Sister . . . being allowed until this conference to consider her disorderly conduct, failed to appear and was expelled.”

“On motion Brother . . . was expelled for unchristian conduct.”

“On motion Brother . . . having been taken prisoner of war, the charge was suspended until he returns.”

“On motion . . . were appointed a committee to wait on Brother . . . for playing cards.”

One brother confessed to fighting and by “his request he was forgiven” but at the next conference he “was expelled for immorality.”

“Committee reported Brother . . . having been drunk again and on motion he was expelled.”

“Committee in the case of Brother . . . for immorality reported. He was expelled.”

“On motion . . . was expelled for immorality.”

“Brother . . . was requested to be present at next conference to answer to a charge of unchristian conduct. Committee later reported and he was expelled.”

"Brother . . . to appear at next conference and answer a charge of immorality. Committee reported at next conference that he had confessed and he was expelled."

"Committee on . . . for using profanity reported and he was expelled from the Church."

"Brother . . . was expelled from the Church for unchristian conduct."

"Deacons instructed to see Brother . . ., Senior, and wife and Brother . . ., Junior, and wife (Father and son) and request them to appear at our next conference and answer to a charge of being in an unchristian manner; and inform them that if they are not present the conference will proceed to try them."

"Moved that the two hundred delinquents be summoned to attend our next conference and show cause for their having failed to contribute to our Church expenses or be expelled."

"Brother . . . summoned to appear for profane language."

"Sister . . . was expelled for having joined the Methodist Church." The next year there were several others expelled at one meeting for the same reason.

"Sister . . . was expelled for immoral conduct."

"Brother . . . expelled for violating the seventh commandment."

"Brother . . . to be notified that he is still a member of this Church and will be held accountable if his letter of dismission is not deposited."

"A committee was appointed to see Brother . . . and see why he has not deposited his letter of dismission." (A few years later the Church passed a motion "that all letters granted by this Church stand good for only six months.").

"Sister . . . expelled for violating the seventh commandment."

"Sister . . . expelled for gross immoral conduct."

“On motion Brother . . . be expelled for covetousness.”

At one conference three cases were expelled for immoral conduct and at the next Brother . . . was expelled for fornication.”

The first recording of withdrawal of fellowship was in the 1870's, and it was for drunkenness, profanity and immoral conduct.” At the same conference the same action was taken in a case for “general immoral and unchristian conduct.”

“On motion it is apparent that Brother . . . has been guilty of gross unchristian conduct in conference. Therefore, be it resolved that he apologize to the Church or that failing to do so he be instantly expelled; as he did not apologize he was expelled.”

“On motion this Church withdrew fellowship from . . . for unchristian conduct.”

A previously appointed committee “reported Brother . . . had been seen. He confessed guilt of profanity and did not apologize. On motion fellowship was withdrawn.”

“On motion Brother . . . and wife be and are expelled for non-christian conduct.” Previously the term “unchristian conduct” has been used.

“On motion the Church withdraw fellowship from Sister . . . for keeping a disorderly house.”

“. . . expelled for non-attendance and non-payment of dues.”

At one conference six members were expelled for dancing or having dancing in their homes.

On motion . . . was expelled for unchristian conduct.”

“On motion Brother . . . was excluded (Another first term) for non-payment of dues.”

“On motion . . . was excluded for unchristian conduct.”

“Brother . . . having taken employment in a barroom requested

that the fellowship of the Church be withdrawn from him and on motion his request was granted."

At one conference fellowship was withdrawn from seventeen persons but no mention in the minutes of why the actions were taken.

A called conference "to hear the report of committee to investigate the misbehavior in Church during time of worship. After discussion it was agreed not to make the names of the offenders public, but appoint a committee to wait on each of those reported and ask them to desist and at the same time inform them that upon a repetition they will be turned over to the civil authorities for their action." Mrs. Clate Aydlett tells me that when she was a little girl some young people were reprimanded for eating peanuts in the balcony during worship service and Mrs. Cora Twiddy relates that one pastor in the middle of his sermon called some young people to sit on the front seats for the balance of the service.

One Brother . . . was accused of using opium; cited a number of times. Finally, moved away and was again accused of the same with the additional charge of dishonesty. A letter begging that he be not expelled was read by the pastor. But he offered no assurance of making amends and "on motion he was expelled for the use of opium and dishonesty.

Defiant Members

The minutes reveal a few instances of members apparently aware of the certainty of having to answer to the Church, and having no scruples against doing what they did, confessed guilt in conference and asked no pardon and requested expulsion:

Brother . . . was appointed to wait on Brother . . . as to report he had used profane language." Two months hence he "confessed guilt (in conference) and asked no pardon, but requested his name be at once erased from the Church book. He was expelled."

"Sister . . . charged with unchristian conduct, which was acknowledged and at her request Church fellowship was withdrawn from her."

“Brother . . . reported, and he desires to be expelled. By unanimous vote he was expelled.”

“Sister . . . requests that the fellowship of the Church be withdrawn from her (No reason stated) and on motion her request was granted.”

We cannot say how clear the evidence was in any case presented by previously appointed committees or in any case “tried” by the Church without the benefit of committee investigation (And there were many cases apparently handled both ways). Clerks were unable of course to record details and even if they had been able it would have been unwise, hence the records are very terse and it is hard for us to judge whether the Church dealt justly in every case or not.

However, the minutes show equally as many instances of mercy and forgiveness, many of which I have quoted below. But at this point, between the above actions and the actions showing forgiveness and mercy, it is important to read John 8:7-11 “He that is without sin among you, let him first cast a stone at her . . . woman, where are those thine accusers? hath no man condemned thee? Neither do I condemn thee: go and sin no more.” Also Galatians 6:1 “If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” These passages of the Scripture give us a clear conception of what should or should not have been done by our forefathers. On the contrary, the line of demarkation between the church member and the nonchurch member becomes dimmer with the passing years and in order for the Church to maintain its identity as a distinct Christian body, it may again some day have to grapple positively with the problem of neglect and waywardness of a large segment of our constituency as did those who lived before us.

Forgiveness and Reinstatements

“Brother . . . confessed immorality and promised to do better in the future and was reinstated.”

“Mr. and Mrs. . . were accused. He was excused and she expelled.”

Four months later "she was forgiven."

"The conference agreed to forgive the female members of the Church for their nonattendance and the deacons were excused from further notifying them of the same. It appears that the deacons were required to cite members - male and female - for nonattendance. The conference probably had its reasons for excusing the female members, but male members, under some conditions should have been excused also.

"Three were charged with disorderly conduct (Dancing). Two were dismissed. One was sorry for having danced, etc. and on motion was excused."

"Committee appointed to wait on Brother . . . for renting a building for a bar reported; and on motion he was excused."

"Brother . . . was cited for nonattendance to services and duties." The conference doubtless took his case under advisement, because minutes of the next conference show that he was excused."

The committee "reports again on Brother . . . begging the Church to cover all with the mantle of charity, believing that his erring was of the head and not of the heart. At the same meeting he was granted a letter of dismissal. The term "reports again" indicates that there had been previous charges of like nature (No description of charges given) yet the committee seemed to have abiding sympathy and confidence.

One brother was cited so many times for drinking and cursing I stopped making notes of them as I read through the minutes. He was charged, excused and forgiven; charged and expelled, etc. The pastor at one conference made an appeal for him and the conference "nealt in prayer in his behalf." Finally, he was once more reinstated and granted a letter to join another nearby Baptist Church.

"Brother . . . was excused for having dancing in his home."

"Committee on the case of Brother . . . reported that they had seen him and being repentant it was ordered that he be excused."

"Committee on the case of Brother . . . reported he was repentant.

He was excused and reinstated into the Church.”

“The case of Brother . . . being present, confessed to being drunk on one occasion and promised if possible to refrain from it and on motion he was forgiven.”

“Committee appointed to investigate Brother . . . for immorality.” He was present at the next conference to give his defense and the minutes show that he “was excused.”

“Committee reported on the case of Brother . . . he was sorry for his sin (Not designated) and promised to do it no more. He was forgiven.”

“Brother . . . was excused from paying his dues.”

“Committee appointed to see Brother . . . and see why he does not attend Church.” The committee reported at the next conference they “had seen Brother . . . and he said he had reasons but would not give them to the committee. Another committee appointed to get his reasons.” This committee reported at the next conference but the brother’s reasons were not listed. Anyway, he was excused.

“Brother . . . was excused for his offense against the Church.”

“Brother . . . (Having been seen by a committee) came before the Church, confessed to drunkenness, begged pardon and was on motion forgiven.”

Often members were excused from paying dues or subscriptions, or were given more time. One brother was “exonerated from his assessment by paying One Dollar a year until he could do better.” From this entry it would seem that in that day each and every member was required to contribute something, be it so small as only One Dollar a year, which is as it should be.

At one Saturday conference (In the early days conferences were always on Saturday before the regular preaching Sunday) nineteen members were excused for nonattendance, dancing or having dancing in their houses.

“Brother . . . was brought before the Church for unchristian conduct and on motion was excused.”

“Brother . . . made his excuse and was unanimously excused.”

“Committee reported on Brother . . . and he was on motion excused.”

“Brother . . . makes confession of wrong which he has done since last conference and asks pardon. On motion it is granted.”

The brother reported above for taking employment in a barroom and requested the Church to withdraw fellowship from him; now, one month later, “acknowledged his wrong and asks the Church to restore him. On motion it is done.”

“At this point Brother . . . rises to make a personal statement. He says that he has used language not proper for a Christian and asks that the Church forgive him, which is freely done.”

Settling Disputes Between Members

This is discipline of a different nature and there are enough entries in the minutes to list a few:

Matthew 18:15-17 “If a brother shall trespass against thee, go and tell him his fault between thee and him: If he shall hear thee, thou has gained thy brother. But if he shall not hear thee, then take one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.”

“Brother . . . and wife ordered to appear before the Church at the next conference because they failed to ask Church help in settling a matter (Not specified) before taking it into court.” The next conference minutes do not show disposition of this case.

“Committee appointed to see Sister . . . and Sister . . . and order them to appear before the next conference and answer to a charge of

fighting.” No further entries were found to show disposition of the case.

“On motion a committee consisting of . . . was appointed to settle the differences between the families of . . .”

“Committee appointed to investigate a charge of slander by Brother . . . against Brother . . .” Another committee at the same time was appointed “to draw up resolutions to spread upon the minutes of the Church to the effect that their belief is that Brother . . . is not guilty of anything pertaining to slander about Brother . . .” Two months later the first committee reported the charge to be “utterly false.”

Coming to the Aid of a Member Wrongfully Accused By An Outsider

“On motion the following resolutions were adopted:

Whereas we have seen it publicly stated that our Brother . . . is charged with running his Church for worldly and personal ends; be it therefore resolved:

1. That . . . has never attempted to run the Elizabeth City Baptist Church. Baptist churches are independent bodies in which the weakest man has the same rights and privileges as the strongest.

2. That he has been of one of our most faithful workers.

3. That we believe his has been a work of love and performed with the purest and best motives and we are unable to see how in any act performed by him there has been any opportunity to advance his personal ends.

4. That a copy of these resolutions be published.

A committee was appointed to see to it and the Church paid for the publication.”

CHAPTER XVI

Baptist Burial Ground

The purpose of this chapter, as is the purpose of all chapters, is mainly to report as fully and accurately as possible from available records and the memory of older members and other interested citizens, the facts of historical interest to our Church. However, more is desired than a few pages of reading. We must admit that too much valuable information has been lost concerning many of those who have been laid to rest in our cemetery.

The bodies of some of our most faithful members in ages past rest here - members who through loyalty and sacrifice left us a priceless heritage. Doubtless some lesser lights, some faithful in other faiths or of no particular faith also rest here. They belong to the ages - they have gone to a by and by whence no man returns, but we have a certain respectful memory to keep and pass on to our children and to their children who engage to worship here. We cannot in good conscience allow the Baptist burial ground, used actively for nearly a century to be forever forgotten.

Church minutes indicate that long after cessation of burials here, care was taken of the grounds and some graves in particular. Fences were kept up and driveways provided. It is desirable and hoped that what information we have been able to piece together may in some way inspire and encourage us to catch up on this aspect of our Christian life and more adequately memorialize our beloved dead whose bodies were laid to rest in this hallowed ground. Perhaps, through proper procedure, move some to more suitable locations, more adequately identify and mark a few, and erect in a suitable place a marble or bronze plaque bearing the names of those known to be underneath our buildings, also bearing an appropriate inscription to the unfortunately "Unknown Soldiers" of the cross whose names and graves have, over the years been allowed to get lost.

The Church began assigning lots soon after Mr. Charles Grice

deeded to us the corner lot on October 1, 1805. Then soon after February 8, 1860 when the Church purchased from Mr. George W. Bell the adjoining lot to the west it began assigning lots there. Nothing is known, however, of its system of assignments - whether the lots were given or sold, whether certain priorities were allowed, etc.

We have secured the names of as many as possible who were buried here and have listed them in alphabetical order below, including those known to have been moved to other cemeteries and have followed each name with as much pertinent information as could be obtained:

Bland, Mrs. Virginia Casey. Born August 30, 1836 - died January 6, 1889. For some unexplained reason her grave was in the rear of the lot now owned by Mr. Fred Markham, corner of Colonial Avenue and Dyer Street. Mr. Markham says that it was at the very north edge of the sidewalk laid out by the City in 1925 when Colonial Avenue was opened; and that he obtained permission from her grandson, the late Martin B. Simpson, Sr., and moved her grave further north west in the section now north of Colonial Avenue. Mrs. Harold S. Overman, a granddaughter, has recently placed a marker to the grave in its new location, pointed out to her by Mr. Markham.

Five of Mrs. Bland's children were buried here but their graves are lost. It is very probable, however, that they were in close proximity to her original location and to the south and were among the twenty-four unidentified graves which Mrs. George W. Seyfert states were moved by the City to section 8, lot 64, Old Hollywood Cemetery in 1926 in order to open Colonial Avenue, listed in order below:

Bland, Charlie. Born February 1, 1864. Died June 21, 1864.

Bland, Martha Adeline. Born May 14, 1865. Died June 30, 1865.

Bland, Walter. Born May 28, 1866. Died August 30, 1866.

Bland, Clarence O. Born August, 1859. Died in childhood - about 11 years old. Dates not known.

Also, a married daughter, Mrs. Mary E. (Mamie), Thomas, listed in order below.

Bowrid . . ., all that remains of the flat marker is two broken pieces lying near the west annex moved from the last site of the old parsonage. They bear the following inscription (What is left of it. The missing letters have been broken off and lost):

Sacred
... Memory of
... Matilda
... arles Bowrid ...
Age 24 ...

Bryant, Permelia. Died May 21, 1845, age 39. Consort of W. T. Bryant. Grave and marker in the section north of Colonial Avenue.

Butler, Chloe. Born December, 1875. Date of death broken off and lost. Inscription on the remaining piece of the marker lying beside the west annex reveals her to have been the wife of Thomas W. Butler and the daughter of Jacob Mercer of Camden County. It also reveals that she was a mother. Sexton, Zack White, states that the broken piece of the marker was moved from the site of the old parsonage. He knows the approximate location.

Ehringhaus, William Frederick Martin. Son of John and Matilda Ehringhaus (See Martin markers moved by the City to Section 8, Lot 64 Old Hollywood in 1926 in order to open Colonial Avenue).

Fearing, Israel. Died October 10, 1833, aged 72 years. (All Fearings here listed are in the section north of Colonial Avenue).

Fearing, Mrs. Elizabeth Thatcher. Born September 3, 1762 and died in 1822. She was the wife of one Israel Fearing but according to Mrs. E. O. Baum, a lineal descendant, not the above listed Israel Fearing. At the time of her death she was a resident of Newport, Rhode Island and Mrs. Baum and Mrs. H. D. Walker both state that she was here on an extended visit at the time of her death. Both Mrs. Baum and this writer remember seeing Mrs. Fearing's marker but at the time of this writing it seems to be lost. Accompanying her here was a relative, Thatcher Swift, who also died while on the visit (See his name listed below).

Fearing, Harriett L. Died September 19, 1823, age 31 years.

Goodman, Jethro D. Attorney and Counselor at law. Died August 2, 1814, age 29 years, 8 months and 12 days. (All Goodmans here listed are in the section north of Colonial Avenue) Near Jethro are:

Goodman, Albert Gallatin. Born October 16, 1811. Died October 27, 1815.

Goodman, George Littleton. Son of Jethro. Born August 24, 1810. Died September 15 following.

Goodman, J. D. Marker broken and lying near the other Goodmans. Birth and death dates illegible.

Ghildry, Robert. Born June 22, 1789 in Henrico County, Virginia. Died March 16, 1856. Grave and marker in section north of Colonial Ave.

Harris, Jakey. Wife of Silvanus Harris. Died September 13, 1859, age 37 years and 8 months. Marker lies side of the west annex, having been moved from the last site of the old parsonage. Sexton Zack White knows the approximate location of the grave.

Horton, . . . lbert, son of Oliver . . . Age 29 years, 8 months and 12 days. This is all of the marker that can be found and it is in the section north of Colonial Avenue. Could it be Elbert or Delbert or Gilbert, son of Oliver C. Horton a very useful and respected minister reared and ordained in this Church who was born December 11, 1841 and died March 17, 1900 and buried in Old Hollywood?

Hunter, Capt. Timothy. Born May 26, 1804 and died February 20, 1875. All of the Hunters, Mrs. Kellenger and the Weatherlys here listed, according to relatives, rest underneath the present Educational Building, unless an unidentified cemented grave close to the south wall be one of them. Miss Annie Weatherly states that her father, W. H. Weatherly, Jr., upon the advice of Mr. Fred Ziegler, local mortician, gave the Church permission to erect the building over their graves. Capt. Hunter married Ann Carmott of New Bern, North Carolina on November 15, 1826. She is listed next as Annie Hunter. To give us an

idea of the funeral customs of those days Miss Annie who has the family Bible consented to our use of the following notice (Invitation) of Capt. Hunter's funeral:

The Burial Services of
Captain Timothy Hunter will
Take Place at the Baptist
Burial Ground Sunday 28th Inst.
10 o'clock A.M.
The Friends and acquaintances of
the Family are Invited to Attend.

Hunter, Annie. Born 1809. Died December 25, 1892. Capt. and Mrs. Hunter's daughters, Caroline and Virginia, listed in order below, wives of Cornelius W. Kellenger and W. H. Weatherly, Sr., Esquire, respectively.

Kellenger, Mrs. Caroline (Carrie) Hunter. We quote in part from a newspaper account of Mrs. Kellenger's funeral: "Died December 10, 1867, consort of Deacon Cornelius W. Kellenger. She lies buried in the grounds near the Church and school house where her childish days of happiness in innocence were sported away. Funeral by Elder R. R. Overby who delayed his trip to Wake Forest College to be its agent, to conduct." The school house referred to was the parsonage on the corner where the sanctuary now stands and used when not occupied by our pastors for a private school a great deal of the time. As stated above her tomb is underneath the Educational Building. Mr. Kellenger was buried in Elmwood cemetery, Norfolk, Virginia. Their son is listed next.

Kellenger, Timmie. Died August 5 (Year not known, age 4 years, 6 months and 29 days.

Martin, Dr. William. Born August 1, 1785. Died October 9, 1835. Mrs. H. D. Walker informs us that Dr. Martin came here from Princess Ann County, Virginia and was the first physician to locate in this area. His grave, as were those of all the Martins here listed was in the section which is now Colonial Avenue until moved to Section 8, Lot 64 Old Hollywood in 1926 in order to open the Avenue.

Martin, Mrs. Sophia Scott. Wife of Dr. Martin. Born April 23, 1798. Died July 27, 1878.

Martin, Peter D. Son of Dr. and Mrs. Martin. Died August 11, 1827, age 3 years, 21 days.

Martin, Mrs. Susanna. Relict of Rev. James G. Martin. Died July 20, 1815. Mr. Martin was also an attorney at law and practiced in Asheville after the Civil War. He was born February 14, 1819; died in Asheville October 4, 1878 and is believed to have been buried there.

Also moved to the above section in Old Hollywood in order to connect Matthews and Cherry Streets and open Colonial Avenue and believed to be connected in the Martin family were William Fredick Martin Ehringhaus, son of John and Matilda Ehringhaus, and Ellen Wirt Shepherd, daughter of Fredick B. and Susan Shepherd, both listed in order in this roster.

Morgan, Mrs. Julia A. Born December 28, 1830. Died December 22, 1878. Second wife of J. M. Morgan. All the Morgans here listed are resting in the Churchyard between the Educational Building and the west annex.

Morgan, Dr. Albert S. Son of J. M. and his first wife, Elizabeth. Born October 11, 1844. Died January 2, 1879. He has a Masonic emblem on his marker.

Morgan, J. R. O. Son of J. M. and Julia A. Morgan. Born October 7, 1863. Died June 10, 1866.

Morgan, B. J. Son of J. M. and Julia. Born January 15, 1866. Died June 22, 1880.

Muse, . . . eth S. Died 1819. His broken marker lies in the section north of Colonial Avenue. First part of Christian name is broken off and lost.

Parr, Mrs. Adeline Casey. Married Thomas Parr August 3, 1859. Mrs. Harold S. Overman, a great neice, states that Adeline was younger than the sister, Mrs. Virginia Casey Bland listed above, but dates of

birth and death are not known. Relatives say that she was buried in the section north of Colonial Avenue but the grave is lost. In all probability she was buried south of her sister, Mrs. Bland, and was moved in 1926 (See Bland notes), or she might be one of the unidentified bodies that Mr. Markham referred to in the alley or driveway between his lot and the Colonial Avenue section of the cemetery.

Rhodes, Henry and Lydia. Husband and wife. Death dates are unknown, but they were moved to another cemetery in 1912 to make room for the present pastor's home. Permission for removal was given by Mrs. G. M. Hughes, Sr., a granddaughter.

Rhodes, Capt. Henry W. His marker in the section north of Colonial Avenue reveals that he died August 5, 1872.

Shepherd, Ellen Wirt. Daughter of Frederick B. and Susan Shepherd. Believed to be in the Martin family and moved in 1926 to open Colonial Avenue (See notes on Martin family).

Smith, Sarah Ann. Daughter of Robert H. and Elizabeth Smith. Died October 4, 1812, age 3 years. Marker moved from site of old parsonage and lies next to the west annex. Sexton, Zack White, can give the approximate location of the grave.

Sutton, Asbury. Died October 30, 1822, age 30 years. Marker bears a Masonic emblem and is located in the section north of Colonial Avenue.

Sutton, Mrs. Mary. Relict of Benjamin Sutton. Died February 21, 1834. Age 15 years, 5 months, and 9 days.

Sutton, Benjamin. Mr. Howard Stevens states that he has seen Mr. Sutton's marker on the north side of Mrs. Sutton's, but it is now lost.

Swift, Thatcher. Died August 12, 1821, age 19 years. Native of Barnstable, Mass. His grave and marker is near Mrs. Elizabeth Thatcher Fearing and believed to be a relative. (See notes on Mrs. Fearing, above).

Thomas, Mrs. Mary E. (Mamie) Bland. Born January 27, 1861. Died February 22, 1889. See Bland notes.

Weatherly, W. H., Sr., Esquire. Died April 7, 1872. Son of Elder H. T. Weatherly who was pastor from April 24, 1858 to March 25, 1859. As stated above in the Hunter notes, the Weatherlys listed here rest underneath the Educational Building.

Weatherly, Mrs. Virginia (Jennie) Hunter. Died January 15, 1896. Wife of W. H. Weatherly, Sr. Her funeral notice:

The Funeral Services of the Late
Mrs. Virginia A. Weatherly
Will Take Place From The
Baptist Church
Wednesday Afternoon 3 O'clock
January 15, 1896
Friends of the Deceased and Family
Are Respectfully Invited
To Attend

A newspaper account states "The Church is deprived of one of its warmest friends."

The following are children of Mr. and Mrs. Weatherly:

Weatherly, William Hunter. Died November 25, 1861, age 8 days.

Weatherly, Timothy Hunter. Born March 7, 1872. Died March 26, 1875.

Weatherly, Annie Carmott. Born July 22, 1866. Died July 22, 1867.

Weatherly, Caroline (Carrie) Hunter. Born March 19, 1869. Died March 22, 1871.

White, Captain Albert. The Weatherly family record shows Capt. White's connection thereto as follows: "Capt. White came to Elizabeth City as a young Boston shipmaster with a trim three mast schooner and docked at Capt. Timothy Hunter's shipyard. Capt. Hunter invited him to his home. That evening he met Capt. Hunter's neice, Miss Amelia J. Jackson. A friendship developed into romance and soon they were married.

White, Mrs. Amelia Jackson. Mr. Tom Overman remembers attending her funeral because she was the mother of his schoolteacher,

Mrs. Vetie Morgan, and that when the present sanctuary was erected Mrs. Morgan did not want her parents moved and consented to its erection over their graves. He remembers that their graves are beneath the north end of the building. Dates not known.

Whitehurst, Vivian Aubrey. Died 1885, age 5 years.

Whitehurst, George, Jr. Died in 1886, age 3 years. These children were brothers of our Miss Mattie Whitehurst who states that their graves were moved to Old Hollywood in 1926 in order for the City to open Colonial Avenue. They were moved by the family and were not included in the 24 unidentified bodies referred to by Mrs. Seyfert, above.

Wyatt, John. Apparently a Union soldier from the design and inscription on the marker in the section north of Colonial Avenue. It bears no date but only: John Wyatt, Company 1, 101st Pennsylvania Infantry.

After it was decided to assign no further lots in the cemetery probably just to prior to 1884, (There were burials after this date in lots already assigned) the Church apparently desired to acquire some space elsewhere that it could use in cases of need or emergency, because on September 27, 1884 Mr. R. F. Overman offered to give the Church two lots in Old Hollywood Cemetery. On October 25, 1884 a committee was appointed consisting of E. F. Aydllett and T. R. Bland to see Mr. Overman about the two lots and report at the next conference. On December 27, 1884 the Church minutes show that Aydllett and F. F. Cohoon were appointed to accept the two lots for the Church and express our appreciation to Mr. Overman for them. However, we have not been able to find any further record of the lots or whether or not, if acquired, there were ever any interments made there.

Then during the period 1908 and 1912 when Rev. W. R. Haight was a member of our Church, Pastor at Berea, and preached at our mission on Parsonage Street, he lost his son, Charles Parrish Haight, who was born November 18, 1906 and died July 3, 1908. The Hollywood Cemetery Society gave the Church one half a lot adjoining that of Mr. Fred Ziegler's in which to bury the child. Since then those owning the lot on the other side inadvertently put a grave partly on the one half lot owned

by the Church and within the last few years offered to buy all of the Church's space provided the Church would move the child. Mr. R. L. Garrett obtained permission from the relatives in Richmond, Virginia, Mr. Geo. A. Twiddy gave permission for the child to be moved to his lot, and the space was sold.

In addition to the above list, all that we have been able to identify or partially identify, there are some known graves which are unmarked and unidentified:

Mr. Fred Markham states that Mr. Walter Price from whom he purchased the house and lot, northwest corner of Colonial Avenue and Dyer Street, told him there were two unidentified graves in the driveway or alley between the small tenant house to the rear and the section of the cemetery north of Colonial Avenue.

Mr. S. J. Twine informs us that there is an undetermined number of unidentified graves underneath the brick garage to the west of the Educational Building. These would be on the six feet of our lot sold in 1902 to I. M. Meekins.

Two unidentified graves are visible in the Churchyard: One cemented grave under the south eaves of the Educational Building and the other a bricked grave with a chain around it where the old parsonage stood.

Apparently there were several known but unidentified graves where the Educational Building now stands, because before construction began the Church gave notice in the Daily Advance in March, 1925 which referred to "several graves of persons unknown to the Trustees." These were not the Weatherly-Hunter family listed above, the Trustees knew of them, and Mr. W. H. Weatherly, Jr. gave consent to build over them.

Also, Mr. Markham says he remembers that when he moved to the corner of Colonial Avenue and Dyer Street there were several more markers in the remaining section north of Colonial Avenue than there are now, indicating that there are several lost graves in that section.

Mrs. G. R. Little who has been our neighbor to the east all of her life relates the story of one more lost grave. A young man came to her home taking subscriptions to a magazine when she was a little girl. Her mother had recently subscribed to the magazine and when she so informed the young man he said he did not know what to do - he had his mother back in Baltimore to support. She does not remember the young man's name, but he went to his hotel room down town and committed suicide by cutting his throat. The Baptist burial ground received the body for its last resting place; his grave was close to Dyer Street and the Little's back yard, because Mrs. Little remembers that for some time afterward she and her playmates would not play on the Dyer Street side of their yard after dark.

The legal procedure pursued by the City in cutting through our cemetery and opening Colonial Avenue; and that pursued by the Church in erecting the Educational Building over certain graves should be a matter of historical interest to our readers.

First, the opening of Colonial Avenue. The following is taken from Minute Book 8, Page 212 regular meeting of the Elizabeth City Board of Alderman, October 5, 1925 furnished us by Mr. H. Kennedy Houtz, City Auditor:

North Carolina
Pasquotank County.

We, the undersigned jury heretofore appointed by the Board of Aldermen of the City of Elizabeth City for the purpose of assessing damages to property, condemned for a street, beginning at Dyer Street at the western end of Matthews Street and running across the lands of W. N. Price and the First Baptist Church and the old graveyard belonging to the City of Elizabeth and across the lands of M. P. Hite and Frank W. Bell to the eastern end of Cherry Street, said street to be 50 feet in width.

On the 2nd day of October, 1925, we went upon said proposed street and property adjacent thereto and after viewing same and considering the benefits accruing thereto and the actual damage to said property owners make the following report with map attached, the said map is hereby made a part of our report.

Beginning at Dyer Street at the southeast corner of W. N. Price's lot and running to a point 18 feet north of the southeast corner of said Price's lot, thence continuing in a straight line across said graveyard, to the lot of M. P. Hite, 2 feet north of the southeast corner of said lot, thence continuing said line to Harney

Street at a point 17 feet north of the southwest corner of said Hite lot. Thence beginning at Dyer Street at a point 14 feet south of the northeast corner of the lot belonging to the First Baptist Church and running in a straight line to the northwest corner of said lot, all of said lines and corners are shown on above mentioned and hereto annexed map.

We assess damages as follows:

W. N. Price \$550.00 he to remove all buildings and obstructions.

M. P. Hite, \$100.00 he to remove all obstructions.

First Baptist Church \$230.00 they to remove all obstructions.

S. G. Scott, L. B. Twiford, J. C. Perry, N. A. Jones, F. K. Kramer
Condemnation Jury.

The report was adopted and on February 22, 1926 the following ordinance was ratified, effective as of that date and is recorded in Minute Book 8, Page 230, also furnished us by Auditor Houtz:

Whereas the old Cemetery lying north of and back of First Baptist Church has for many years ceased to be a place of interment and there has not been any burial in said Cemetery for over 20 years, and whereas for the best interest of the City of Elizabeth City, the said Cemetery shall be abandoned as a Cemetery and the graves therein consolidated or removed and whereas in order to connect Matthews Street in said City with Cherry Street, it will be necessary to cross said graveyard.

Now therefore be it ordained, that said City of Elizabeth either consolidate the graves in said Cemetery of the line and of the proposed Extension, or else remove same to some other public Cemetery, at its own expense, so as to facilitate the extension and opening of said Matthews Street across said graveyard.

Be it further ordained that the City hereby authorize and direct the City Manager to lay out the boundaries of said Cemetery and make a plat of same and to lay out and continue the said Matthews Street from the west end of same across said graveyard to the east side of Harney Street opposite the east end of Cherry Street.

Be it further ordained that the said old graveyard be and the same is hereby abandoned as a place of interment and property retained for the use and benefit of the City of Elizabeth City.

Second, the procedure for erecting the Educational Building over certain graves was different from the condemnation procedure to open Colonial Avenue. The first step was a special act of the Legislature, copy of which is given below as furnished us by Honorable Thad Eure, Secretary of State:

Private Laws of North Carolina - 1925

Chapter 120

An act to authorize the trustees of the First Baptist Church of Elizabeth City, North Carolina, to erect a new church building covering a corner of an old graveyard

Whereas, the First Baptist Church of Elizabeth City, North Carolina is contemplating the erection of a new church building on the site of the present building, which site is so limited in space that a building adequate for and suitable to its congregation requires that a corner of the new building be placed on a corner of the old cemetery adjacent to the present building; and

Whereas, said cemetery is not now used as a burying ground, no burials having been made therein within the past twenty years, and by reason of the time which has elapsed since the interments, the next of kin or relatives of most of the descendants cannot be located: Now, therefore,

THE GENERAL ASSEMBLY OF NORTH CAROLINA DO ENACT:

Section 1. That the trustees of the First Baptist Church of Elizabeth City, North Carolina, be and they are hereby authorized and empowered to erect a church building upon the southern and eastern portions of the cemetery adjacent to the present building, and in so doing to place the foundation of said building upon and to cover, by the building erected thereon, all graves in said portions of the cemetery that may be there at the time of the erection of the new building; Provided, that said trustees shall give notice of their intention to so erect said building by posting a notice thereof at the courthouse door of Pasquotank County and at three (3) other public places therein, and by publishing said notice in a newspaper published in Pasquotank County once a week for four (4) consecutive weeks; and allow ten (10) days after the completion of said publication for the removal of graves by the relatives.

Section 2. That all laws and clauses of laws in conflict herewith are hereby repealed to the extent of such conflict.

Section 3. That this act shall be in force from and after its ratification.

Ratified this the 6th day of March, A.D. 1925.

The second step was the following notice appearing in the Daily Advance, local newspaper, for the specified number of times beginning the second week in March, 1925; and which is presumed to have been posted as otherwise provided for in the above act. The notice is of record in the Church minutes:

Notice is hereby given of the intention of the First Baptist Church of Elizabeth City to erect a Sunday School building or an addition to the present building,

a part of which will extend over the area now occupied by several graves of persons unknown to Trustees of the First Baptist Church, and this notice is given in order that the relatives of any of these persons may remove the graves if they so desire. It is the intention of the Church that none of these graves shall be desecrated if they are not removed, but on the contrary every precaution will be taken simply to build over them without in any way disturbing them.

Anyone desiring to remove any of the graves in question may do so any time prior to May 10, 1925.

This notice is given pursuant to authority and direction of an act of the Legislature recently in session.

It has been thought recently by some that the present section of the cemetery north of Colonial Avenue was owned by the City but the City Manager, Mr. Talmadge Hyman, who has been here many years, states that the City lays no claim to it whatsoever. Our original deed for the southern part of that lot calls for only 208 feet from Main Street which would not extend far enough north to include that section of the cemetery. But how and when the Church came in possession of that section we have not learned in this study.

This study has enabled us to identify only 55 persons who were buried here (A few only partially identified). Of these some have been moved to other cemeteries, some are known to be underneath the sanctuary and educational building, some are in the Churchyard and the rest are in the section north of Colonial Avenue.

There were many more buried here but the number and names are now known only to God. Mrs. George F. Seyfert, one of the few remaining members of the old Hollywood Cemetery Society remembers that when Colonial Avenue was opened the bones of 24 of these were placed in separate boxes made just long enough to contain the longest bone in the human body (Because no bones were connected) and moved to a consolidated or common grave in section 8, lot 64 given to the City by the Society for all those being moved in order to open the Avenue. At the same time relatives of the Martin family were present and assisted in moving their relatives and markers to the same lot. There are two bricked graves in the lot that are unmarked and unidentified. It is very probable that these two constitute the consolidation of the bones of the 24 unknown persons referred to by Mrs. Seyfert

The earliest known burial here is that of George Littleton Goodman in September, 1810, in the section north of Colonial Avenue. The latest one is that of Mrs. Virginia (Jennie) Weatherly on January 15, 1896 who rests beneath the educational building.

CHAPTER XVII

Methods of Financing

The earliest record we have of the Church's conception of needs and methods of meeting them is in a lengthy set of Rules of Decorum adopted March 27, 1857. Article 12. Every member shall bestow annually according to their ability for the support of our pastor and the necessary expenses of the Church. And failure to comply with this Christian obligation, shall subject him to Church censure; as in any other case of un-Christian conduct. Article 13. It shall be the duty of the Deacons, the Treasurer and the Clerk to hold a meeting every quarter and make out a fiscal state of the Church, and report the same at the ensuing conference meeting, at which time they shall adopt such measures as may be agreed upon to meet the fiscal demands of the Church, so that they shall be properly met.

After over a hundred years we would say: "Not so bad." The only difference between then and now is that they called the needs "a fiscal state of the Church," while we call it a "budget." And, they made up the fiscal state of the Church quarterly, while we make up the budget annually. How well they carried out the above rules of decorum we will not attempt to say because it is hard for us to realize the circumstances under which they struggled to get financial support for the Church, but we certainly cannot presume to be much wiser than they in outlining a plan. However, some of the quotations from minutes, given below in chronological order show a great deal of wisdom, while some are to say the least, amusing after the passing of so many years.

June 26, 1858 "The Church agrees that each Brother shall give into the Church the value of his property, and a percentage should be laid on the dollar sufficient to meet the Church expenses."

April 28, 1859 "On motion the Clerk was ordered to write to Brother . . . and request him to remit his subscription to the Church."

September 25, 1862 "R. R. Overby was called again (He was pastor the previous year, and this was the annual call which many churches

made in those days). He postponed answering the call until he could know whether a sufficient amount could be raised for his support." He was paid \$119.50 on salary on October 3, 1863 and on November 15 he "agreed to serve again for six hundred pounds of flour and eight hundred pounds of pork and bacon for serving two Sundays each month." In 1864 he was called again and was to receive "for the ensuing year eight hundred pounds of bacon and one thousand pounds of flour." November 6, 1864 "On motion deacons were authorized to tax each member for the support of the pastor as the Lord has blessed them," but this motion was rescinded the following December 4 and on June 6, 1865 "The Church didn't furnish the required pounds of meat in time for the pastor." Therefore, on August 5 "Resolved to raise and bank for him \$300.00." Even then, after he had resigned and another pastor, N. B. Cobb had come, at the April 1, 1867 conference a letter from him asking for salary still due him was read and as late as February 21, 1873 "A committee named to settle financial problems between Mr. Overby and the Church."

January 5, 1867. N. B. Cobb also had difficulty in getting support and on this date was "allowed to use his own discretion in preaching at other churches in order to raise his support." At the July 4, 1868 conference the Church considered itself in such a deplorable state both financially and spiritually that it was "Resolved that the next day be a special day of prayer that God will help us and revive us."

On May 27, 1869 "R. R. Overby was recalled to the pastorate (His second) "the Church agreeing to do all it could by way of remuneration, and at the quarterly conference on October 6 it was ordered that the members be assessed an amount to pay. The following January 20, 1870 the names and amounts each member had been assessed were read. There had been some confusion caused by some members handing the pastor money which was never credited on the books, he possibly thinking they were special gifts. This was taken care of at this January 20 conference. "It was then decided that whenever a member paid any money to the pastor, he was to get a receipt and turn over to the Treas-

urer, or it would be considered a gift rather than be credited to his assessment."

First reference to a Finance Committee was in August, 1865, but the names of the committee members were not listed. The first recommendation of record by this committee was on December 2, 1865:

"Financial Committee recommends as follows and on motion it was adopted: Let each assessable male member be charged with 25c monthly dues and each assessable female member who is not the wife of a member of this Church be charged with 10c monthly dues - subtract this sum from the annual amount fixed as the annual expenses of this Church, then charge an additional amount to each male and female member, as their ability will justify sufficient only to cover the amount necessary."

No amount is mentioned as being needed for the year but it certainly appears that the committee had in mind what we in this day and time call a budget. The "financial" committee is mentioned a number of times in the succeeding years and it is evident the Church has had the benefit of such a committee from time to time. The first committee whose members are listed was not until February 15, 1891 "New Financial Committee, Mrs. T. S. White, Mrs. Sam Williams, Mrs. M. S. Heath, Mrs. Vetie Morgan, Mrs. Laura Madrin, Mrs. J. F. Snell, W. K. Carter and Newton Jones." Certainly in recent years this has been a most valuable committee and the responsibility of property has been added, making it the Finance and Property Committee. It is presently composed of J. H. LeRoy, Jr., Chairman, J. C. Abbott, Paul Bradshaw, Mrs. I. T. Blanchard, Mrs. W. K. Carter, Mayor Levin Culpepper, Delbert D. Dudley, Mrs. S. G. Etheridge, R. L. Garrett, Dr. W. A. Hoggard, Mrs. C. D. Johnston, Mrs. L. S. Jones, J. H. Moore, Mrs. Herman Sawyer, Mrs. E. A. Swain and Dewey Wells.

Clerk of Accounts, presumed to be what we in more recent years have called Financial Secretary. First reference in the minutes was on December 2, 1865 when James Cartwright was elected. His duties were to keep the record of assessments and/or pledges of individual members,

credit them properly when payments were made, receive all funds and turn over to the Treasurer. This office was not maintained for long because there is no further reference to it until June 1, 1915 when J. Kenyon Bailey was elected. He doubtless served until the end of 1921 because Miss Inez Reid was elected on December 4 and probably took office January 1, 1922 and on November 25, 1923 the office was combined with that of Treasurer and Miss Inez was elected Treasurer. The Treasurer performed the above duties until 1950 when Miss Genevieve Royal was employed full time Secretary and Educational Director and as Church Secretary (Clerk) performed the duties. After she left Mrs. E. F. Aydllett, Sr., was employed for part time as Secretary (Clerk) who took over the duties. Mrs. Aydllett resigned April 8, 1956 and was succeeded by Mrs. W. B. Riddick who still serves.

Now, we back-track to July 6, 1867 and the pastorate of N. B. Cobb. "Our pastor has received on his salary from August 1, 1866 to July 1, 1867 in cash and provisions \$358.83. This amount has been contributed by only a small portion of the Church, there being on our Church books the names of 27 male and 183 female who have paid not one dime." January 24, 1869 "Committee to solicit funds for Brother Cobb: William Etheridge, W. T. Whitehurst and Rufas Scott. February 28, 1869 "Committee reported having done nothing. Brother Cobb resigned the pastoral charge of the Church. On motion it was accepted."

January 20, 1870 "Resolved that we post a missionary and poor box in the Church for the deposit of any amount that any brother or sister may see proper to deposit therein . . ." (This generation should not complain about that - not many years ago we had ushers posted at each exit after communion services to receive freewill offerings for the poor). At this conference a collection was taken "for the purpose of purchasing bread and wine."

April 24, 1871 "Committee of five (What became of the Financial Committee?) appointed to arrange a financial system . . . and consider a full and complete reassessment of members, male and female.

September 20, 1873 "That each delinquent for 1872 appear at the

October conference and pay or show cause why they cannot pay their 1872 assessment.”

June 27, 1874 “Resolved that every member be requested to contribute something monthly to each of the different objects of benevolence recommended by the Baptist State Convention.” A committee was appointed on this matter but the names of the committee are not listed nor is there a report on their work.

December 24, 1874 “Voted to continue the present assessment for 1875 with such alterations as may be found necessary by prosperity or adversity, and that all delinquents be dealt with.”

January 23, 1875 “That the Church adopt the rule, that each member . . . shall subscribe the sum of not more than five cents nor less than two cents per week for contingent expenses.” Pittance? Yes, but it should be noted that this was an amount over and above the assessments in effect for the year.

On December 22, 1879 a gospel tableau was presented and the net proceeds of \$12.45 were on December 27 tendered the pastor, M. C. Duke, on salary for that year.

March 3, 1882. By this time there was apparently considerable resentment to the assessment plan of raising money - that individuals, like Baptist churches, should be left to decide for themselves what they could or were willing to pay, and to what causes. Therefore, the first efforts resembling the more recent every-member canvass were undertaken by the deacons: Thos. R. Bland, Charles Harris, F. F. Cohoon, E. F. Pritchard, David Love and P. S. C. Davis, who later was ordained to the ministry. They divided the membership between themselves and canvassed each one “to see what members would give.”

On holding feasts, etc. The following resolutions introduced by C. R. Jones and adopted on December 26, 1883 is self-explanatory:

Whereas it has been the custom of some of the members of this Church to engage in holding feasts for the purpose of raising money for the benefit of said Church and whereas the money so raised in some instances having been unjudiciously spent for which this Church has received no benefit, therefore, be it resolved:

1st. That no member or set of members of this Church is authorized nor shall be allowed to hold a feast or concert or entertainment of any kind for the purpose of raising money for benefit of this Church without first obtaining permission by a majority of votes in regular conference.

2nd. That all feasts or entertainments held for the purpose of raising money for benefit of this Church shall be conducted by a committee appointed by a regular conference.

3rd. That all money raised hereafter for the benefit of this Church shall be placed in the hands of the Treasurer and he shall hold the same sacred for the purpose for which it is raised.

4th. That the foregoing resolutions be annexed to and made a part of the rules of this Church.

Use of envelopes was initiated on December 22, 1888 while Dr. J. L. White was pastor. At the conference on this date "On motion we adopt weekly giving for pastor's salary and a committee of ten appointed to see all members of Church and solicit money for pastor's salary. W. T. Love, Sr., was asked to secure envelopes for the members to use weekly for pastor's salary." The names of the ten every-member canvassers are not listed. As far as we know we have been using the envelopes for weekly giving ever since.

At the December 31, 1889 conference there was a report "of benefits given on December 6 and 7 also of a cantata given at the opera house on December 26."

Although the assessment plan apparently had been abandoned for a pledge system, members who pledged and did not pay were dealt with. On January 25, 1890 ". . . expelled because he refused to pay his pledge to the Church." February 8, 1899 . . . a teacher in the public schools and later taught in one of the great universities of this country "to be notified of his delinquency in dues amounting to \$6.50. If fails without reasonable excuse, will be dealt with."

August 21, 1892 "Committee named to make arrangements for a lecture by Rev. Thomas Dixon, to be given Thursday night, September 1." It was announced on September 5, that Dixon was paid \$50.00 and the Church cleared \$94.40.

March 18, 1894 "Those who have not paid pledges to pastor's salary by next conference or render satisfactory excuse their names and amounts they owe be read out to the Church for action."

On June 6, 1897 there was a boat excursion to Nags Head. Salem, Sawyer's Creek and Corinth churches were invited. One half of the profit realized from the fares charged was to be paid on the organ debt.

December 30, 1900 "J. D. Sykes directed to have added on the slips (Sunday bulletin) that everyone who attends this Church was supposed to contribute towards its expenses."

December 6, 1903 "Treasurer ordered to send statements to each member whether pledged or not."

The first budget of record and called a budget submitted to the Church was by the deacons on December 30, 1906 "Endeavor to raise a budget of \$5000.00 for all purposes in 1907." The minutes do not contain that budget item by item.

January 6, 1915 "The deacons recommended the following financial plan: Contributions for Church expenses including pastor's salary, janitor, lights, fuel, etc. to be paid weekly through the Church envelopes.

"A financial statement will be given each member at the close of each quarter."

"Contributions to beneficent objects to be paid at the periods stated and through the representatives as follows: home missions, time - January, and February, representative, Dr. S. W. Gregory; Foreign Missions, time - March and April, representative, W. T. Love, Sr.; Ministers Relief, time - May and June, representative, J. J. White; Christian Education, time - July, August and September, representative, P. C. Cohoon; State Missions, October and November, representative, J. L. Pritchard; Orphanage, Sunday School collections on the first Sunday in each month. Adopted." Just when the first Sunday collections began for the orphanage we do not know but this is the first reference to it in the minutes.

April 7, 1909 "J. H. LeRoy loaned the steamer, Virginia, for an excursion and the Missionary Societies netted \$83.11 for the Swanquarter work."

The Sunday bulletin of September 23, 1928 announced that "Mrs. Dan Morgan and Mrs. Harold Overman will on September 28 present in the annex of the First Baptist Church at 8 o'clock P.M. a play 'A Manless Wedding from Kinny Keet' for the benefit of The First Baptist and Christ Churches."

By this time the ruling of December 26, 1883 concerning permission to hold feasts and entertainments had probably been forgotten and the Ladies Aid Society was still a going concern in raising money by feasts, sales, etc. in addition to that which came in through the weekly envelopes. Then came Dr. E. H. Potts as pastor in December, 1933 and in three years convinced us that it was best to raise money for the Lord's work by giving directly to the budget rather than by entertainment, feasts, etc. The annual every member canvass was made for a few years but when the membership got the good habit of generous giving through the envelopes and to the unified budget it was discontinued; and to my knowledge there has not been an every-member canvass in 15 or 20 years.

Weekly envelopes are made available to the membership and there is no difficulty in meeting the budget. Special offerings are seldom taken. If there are building programs or unexpected, heavy repair bills the people give as the Lord leads them and the bills are paid.

CHAPTER XVIII

Sunday School

Origin of the Sunday School movement is generally credited to Robert Raikes of Gloucester, England, Editor and Proprietor of the Gloucester Journal. His first Sunday School class was in July, 1780. The class was for underprivileged boys and girls, but soon broadened in scope to include persons of all ages and classes. His idea soon spread to America and when our State and Southern Baptist Conventions came into being in 1830 and 1845, respectively, they forthwith set up programs for the encouragement and furtherance of the cause. Sunday School literature soon began running through the presses and today hardly a Baptist Church can be found that does not have a Sunday School.

Just when the first Sunday School was organized in this Church we will perhaps never know. The first record found is in the 1831 Associational minutes. The Clerk in his digest of letters stated that "The Church at Elizabeth City have a flourishing Sunday School." The tone of this terse statement certainly indicates that the Sunday School was not in its infancy at that time.

The Associational minutes make no further reference to Sunday Schools in the Association until 1848, not that there were none - the minutes simply did not mention them. Certainly, some of the churches including this one, had Sunday Schools during that period of time. In 1848 the Church reported the Sunday School to the Association as having 125 enrolled and 18 teachers. Unfortunately, it did not give the name of the Superintendent. The next year enrollment had increased from 125 to 200 and teachers from 18 to 41, but still the name of the Superintendent was not given.

Then the Association omits Sunday School information in its minutes until 1856 and reports Superintendents for the first time. This year our Superintendent was J. M. Morgan, but no statistics are given. Here, our minutes begin but do not reveal names of Sunday School Superintendents; neither do Associational minutes give this information again

until 1868 when for the first time the minutes list the Sunday Schools and their respective Superintendents. Our Superintendent that year was C. W. Kellenger and he was reported again in 1869. From this time forward we can, with the help of Church and Associational minutes, give a fairly accurate succession of Superintendents:

1870-71—W. H. Weatherly.

1872—Quinton Trotman Simpson, O. C. Horton and Henry Wood, all of whom were subsequently ordained to the Gospel ministry, although we cannot be absolutely sure about Henry Wood.

1873—O. C. Horton and Henry Wood.

1874—John S. Waugh and Henry Wood.

1875-1878—John S. Waugh.

1879—C. R. Jones.

1880—F. F. Cohoon.

1881—C. R. Jones.

1882-1884—S. Modlin.

1885—William Swain.

1886-1888—F. F. Cohoon and W. K. Carter.

1889—W. T. Love, Sr. and E. Harris.

1890—W. T. Love, Sr.

1891—George W. Brothers.

1892-1907—E. F. Aydlett, Sr.

1908-1911—J. R. Pinner

1912-1915—Dr. S. W. Gregory (Dentist).

1916—W. T. Love, Sr. and I. M. Meekins.

1917-1919—W. T. Love, Sr.

1920—A. J. Scott.

1921—S. G. Scott, Sr.

1922-1925—Calvin S. Twiddy.

1926-1930—M. P. Jennings.

1931-1933—R. L. Garrett.

1934-1935—Robert L. Griffin.

1936-1938—R. L. Garrett.

1939—J. L. Lamb, Sr.

1940—R. L. Garrett.

1941—G. A. Twiddy.

1942-1943—P. H. Jameson.

1944-1947—Selby Scott.

1948-1950—J. H. Moore

1951-1952—Miss Jennie Lou Newbold, in her capacity as Educational Secretary of the Church, and the first Woman Superintendent.

1953-1954—W. W. Garrett.

1955—Miss Kathleen Jackson. To date the Sunday School has had only two women as Superintendents and Miss Jackson was the second.

1956-1957—Willard Savin.

1958—Delbert D. Dudley who still serves.

In the early days of the Sunday School movement and even as late as when this writer was a child and can remember, many schools closed during the winter months, because of bad roads, poor heating facilities, etc. Those which were kept open the year 'round were sometimes called evergreen Sunday Schools. Some early Associational minutes reported the number of months in the year each Sunday School was kept open. As far as could be found this School was kept open the whole year from the beginning. At least no report was found to the contrary.

It is reasonable to believe that from the beginning at least some efforts were put forth by the leaders to enlist as many as possible in the Sunday School, but the first record of anything like what we today might call an enlargement campaign is on March 4, 1894, when "William Keats and others (Other's names not listed) were appointed to see the young people of the Church who are not members of the Sunday School and try to enlist them."

The first attempt at departmentalizing the Sunday School was in 1919-1922 during the pastorate of H. K. Williams. Miss Kate Wood, now Mrs. E. F. Aydlett, Sr., and the minister's wife organized the Junior Department. There was strong opposition on the part of a few on the grounds that the ladies were destroying the spirit of the Sunday School hour by removing the children from nine to twelve years of age from

the opening and closing exercises. "It," they said, "would make things seem dead to take them away." Miss Wood was the Department's first Superintendent and remained in that office until May, 1925 when she married Mr. E. F. Aydlett, Sr., a member of Blackwell Memorial Church, and resigned to take membership with him. Today, the Sunday School is fully departmentalized, including Adult Department, Young Adult I and Young Adult II, Young People, Intermediate, Juniors, Beginner I and Beginner II, Nursery I and Nursery II, Cradle Roll and Extension Departments.

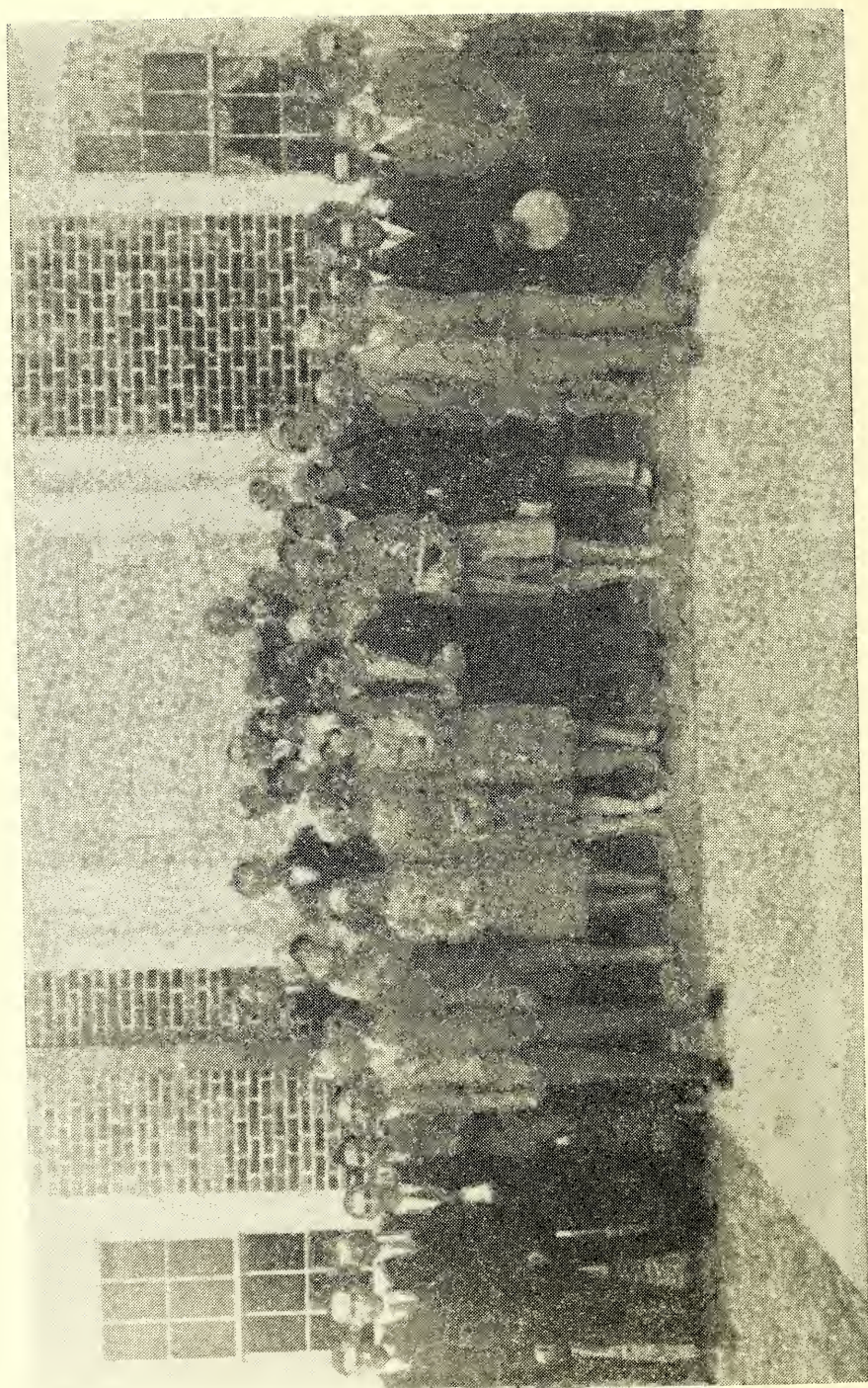
What we now call Sunday School Study Courses were first called Normal Courses and the first reported was in the fall of 1922, during the pastorate of Dr. Samuel H. Templeman. Mrs. Aydlett in her notes, says that "many times Dr. Templeman was the teacher, and boy was he a good one!" Mrs. W. D. Shepherd, then 60 years of age led the Sunday School in winning the first Red Seal, a Southern Baptist Sunday School Board award for Normal Course achievement. Since then many courses have been held and countless numbers have taken advantage of them to go forward in enlistment, teaching, administrative and other functions of the Church and Sunday School.

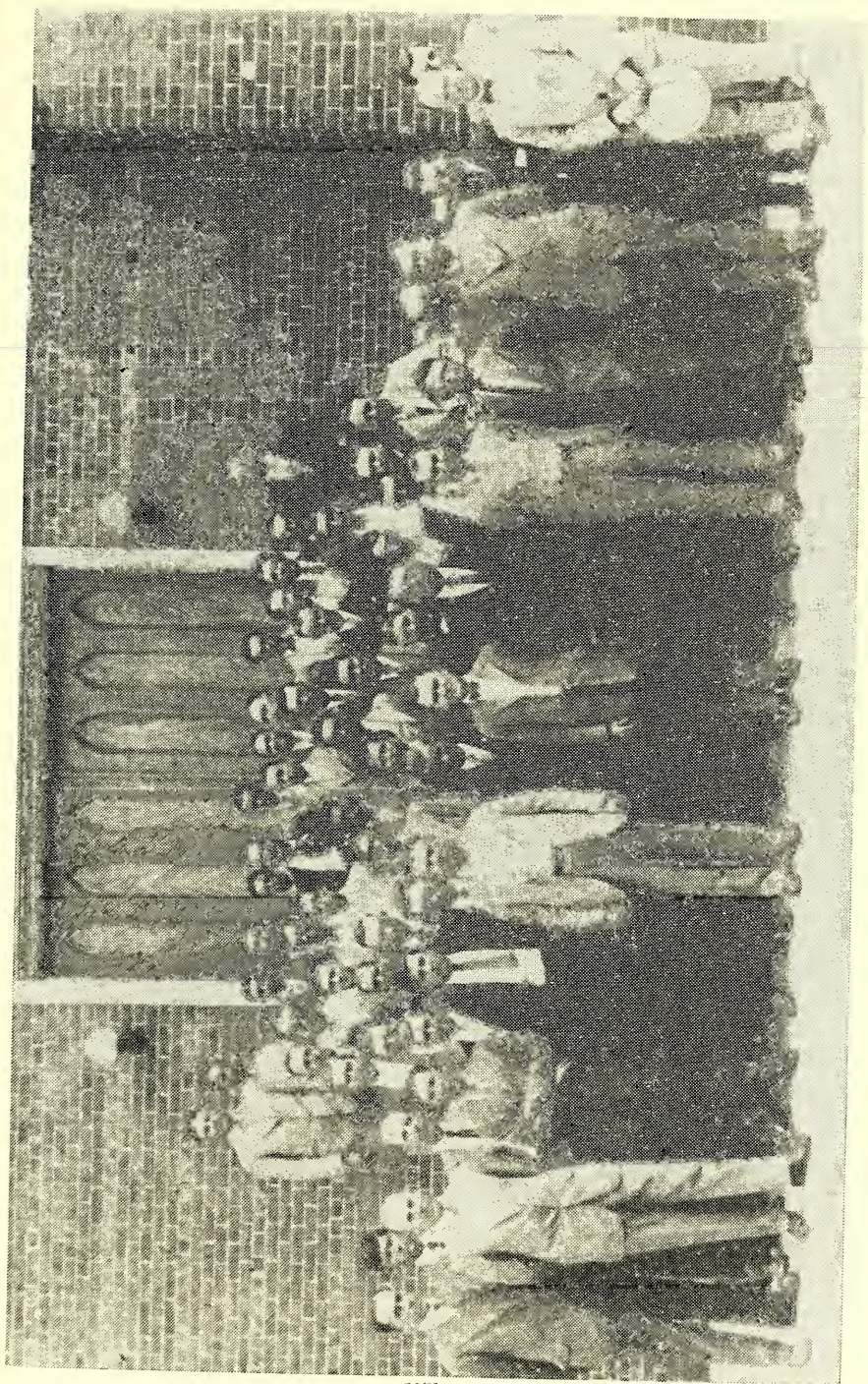
However, as much as the writer hates to do it, this chapter must close with two sour notes: (1) Since the Sunday School Board of the Southern Baptist Convention suggested certain minimum points to be achieved in order to be what it considered a Standard A-1 Sunday School we have achieved them only a few times. The first year was 1922 as shown by the Associational minutes. Then in 1924 (This is from a statement made by the Superintendent, Calvin H. Twiddy, in his report to the Church on January 6, 1924) "the Sunday School is in a position to enter the Standard A-1 achievement tests as outlined by the Sunday School Board." No further Church records have been found on the subject. The Associational minutes for the years 1932 and 1933 report that the Sunday School was standard. Then they report "No" for several years and then the Sunday School Board discontinued asking the churches for that information in the Uniform Church Letter. If the Sunday School has been Standard A-1 since 1933 we have not been able to learn of it.

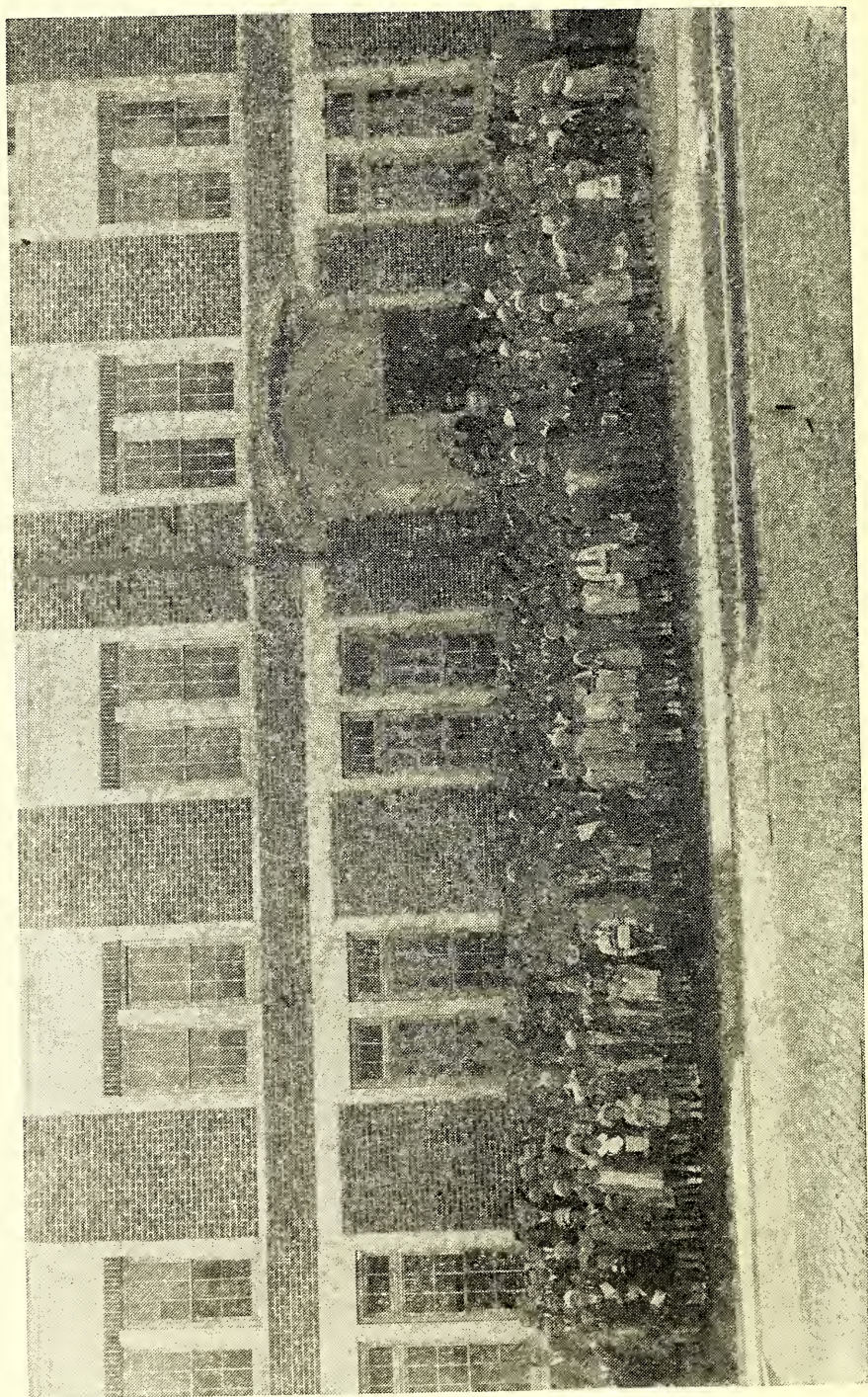
(2) We have the space and facilities in the west annex and the educational building to accommodate perhaps twice as many as we are having to attend, or have ever had since the educational building was completed for that matter. Our present enrollment is 734 and average attendance alarmingly low at only 369.

It may be out of place in a book of history for the author to make a plea, but in this case he has the urge to say: May we soon arouse ourselves to an acute awareness of these two serious weaknesses in our Sunday School program and accept God's challenge to move ahead in this important phase of His kingdom's work.

The following pictures were furnished by Mr. J. L. Lamb, Sr.: First, the Young People's Department in 1928. R. L. Garrett standing in front of the down drain of the Educational Building was Department Superintendent. The Pastor, Rev. Gerald H. Payne is the middle man standing in front of the door. Second, is of the Adult Department's Baracca Class in 1925. Mr. Lamb was Secretary and says the enrollment was 123. J. B. Alderman was teacher. Third is of the entire Sunday School on April 1, 1935, furnished by Mr. Lamb is shown here. He was General Secretary and states that the attendance was 505. Brother Lamb and his wife at his left are in the door of the Educational Building. R. L. Garrett was General Superintendent and may be seen at the reader's far right. Dr. Potts, Pastor, is the fourth person to Garrett's right.







CHAPTER XIX

Revivals

Doubtless there have been outstanding revivals here that no record was made of, except in the Celestial Kingdom, and we may not have listed all we do have record of that some of our readers feel should have been listed. However, the record of a few before I was a member of this Church impressed me. We have also had some within my memory which are indeed worthy of mention.

The first revival of which we have any record touching the spiritual life of this Church, was perhaps the greatest and most widespread of any in the history of Southeastern United States. As far as our church is concerned it was a small part of what is referred to by historians as the Great Revival; and, although the nature and effect of it was a tremendous departure from Baptist customs and belief of that time, it had its impact on the beginning of the great Southern Baptist denomination.

This revival was kindled in the Elkhorn Association of Kentucky, and a foremost leader in it was the zealous preacher and reformer, Elder David Barrow, who had only a year or so previously gone there from the Mill Swamp Church, Isle of Wight County, Virginia, and a member of the Kehukee Association. That was before the Virginia churches withdrew from the Kehukee Association to form the Portsmouth Association. Barrow was closely associated with Elder Lemuel Burkitt, a former member of our mother Church, and who was also a reformer and had evangelized in this vicinity. He reported that at the Elkhorn Association in August, 1789 "it seemed as if every harp was untuned and hung on a willow tree, but at the next session it was entirely different. It was attended with much seriousness, was lively and refreshing. In some cases when the delegates left for their homes they left as many as a dozen persons in the houses where they had lodged bathed in tears."

The revival soon spread to all the region south of the Kentucky River into Mississippi and to the Atlantic seaboard, according to Rippon's Register. Methodists and even Presbyterians caught the spirit of it.

Lemuel Burkitt, then pastor at Sandy Creek, Bertie County, hearing the good news of the revival in Kentucky through his friend, David Barrow, went to visit him, experience and take part in the Great Revival. According to a sketch in the Sandy Run Church book, "his soul caught the seraphic flame. He preached almost day and night for several weeks . . . with great acceptance, then returned home fired with an ardent zeal surpassing any that his friends had seen before." Returning home in time for the Kehukee Association in May, 1801 at Great Swamp in Pitt County he proclaimed from the stage that in eight months about 6000 had been converted and baptized in Kentucky. According to his own report, the people heard the good news with great emotion, and many began to cry out for mercy and many others fell to praising and glorifying God. The Kehukee Association had never before experienced anything like it. Ministers and delegates carried the sacred flame home to their churches. The fire began to kindle and the work increased. Burkitt's account, 1803, states that "the returns to the last two Associations showed 1,500 added to the churches by baptism," nearly twice as many per year as we the daughter Association with 58 churches and 16,382 members received in 1959 and 1960. And Burkitt added: "blessed be God, the work seems yet progressing."

It appears from Burkitt's History of the Kehukee Association in 1803 that this Church was somewhat slow in catching the spirit of the Great Revival, but he stated "from their last account we hope a revival is taking place in their Church." His prediction was correct because five years later our membership had increased and a mission had begun up the river and was that year organized as the present Ramoth Gilead Church.

The Great Revival continued for many years in some churches as was true in this one, but the Associational Clerk's digest of Church letters at the 1830 session of the Chowan states of this Church: "The revival seems to have subsided and they say 'we have nothing pleasing to communicate.' They ask the prayers of God's people."

There seems to be no further record, Associational or elsewhere,

of revivals until our own Church minutes begin in 1857. In those days it was customary at monthly business conferences to "open the door for new converts." On Saturday, February 23, 1861, 44 came for baptism and three for restoration. Imagine it! At a business conference!

The first account we have of a visiting minister to assist the pastor in revival services is recorded on June 3, 1865, during the first pastorate of Dr. R. R. Overby. It is noted that "Brother J. E. Carter had been laboring with us and thanks to our Heavenly Father, a gracious revival has been the result." There is recorded a list of 57 persons who presented themselves at this conference for baptism and restoration. At one service, and a business conference at that.

The January 22, 1876 minutes note that "Rev. F. M. Jordan who has been holding protracted meetings for two weeks presided. The door of the Church was opened as usual and 40 persons presented themselves for baptism and one for restoration."

On May 24, 1884 the minutes give the names of 34 candidates for baptism and three by letter. This was the fifth month of George Baker's pastorate and there is no mention of a visiting evangelist.

Dr. J. L. White was pastor in 1888. Many of us know that he was the father of J. L. White, Jr. who was pastor at Blackwell Memorial several years ago. When Dr. White returned to address the Church on the occasion of its Sesqui-Centennial celebration in 1936 he stated that "one of the most outstanding events of his short pastorate here was that he baptized 48 persons in Pasquotank River in 32 minutes." There is no reference to a visiting minister.

Also, early in the pastorate of Claude Duke there are indications of great revivals and in gatherings without the services of a visiting evangelist: April 7, 1901, received 25 for baptism and six by letter; April 21, five for baptism and August 5, five from Riverside Mission for baptism. On October 13, 1901, 28 came for baptism and nine for restoration. Then on October 27 ten came by letter. Four years later, May 8 to May 21, 1905 he was assisted by the venerable Josiah Elliott of Hertford and there were 17 for baptism, seven by letter and 11 by experience.

Revivals come only by convictions of a need of them and fervent prayer for them. These preceded the Great Revival described in the first part of this chapter, and all great revivals. The first reference in our Church minutes to cottage prayer meetings for a week preliminary to revival effort in the Church was in the conference of January 6, 1909. This practice was continued each year for many years.

In April, 1907 we find a unique arrangement for revivals. Our pastor, Dr. J. F. Vines, "was granted time to assist Brother Bristoe in a revival at Park Avenue Church in Norfolk from April 8 - 15 and there were about 20 conversions." Then Brother Bristoe assisted Dr. Vines here from April 16 - 24. The minutes relate "The Church was greatly blessed by the presence and power of the Holy Spirit as manifested in the quickening of the spiritual life - conversions, 50 or more and as many by letter and restoration."

The September 8, 1910 minutes report that Rev. George Johnson helped in a revival and many received. Mrs. Aydlett's notes reveal that among them was Miss Emerald Sykes, our present and long time organist.

In 1911 Dr. J. T. Riddick helped in the revival and in the minutes of November 5 we find: "resulting in greatly reviving the Church and the addition of 77 members."

The last week in October, 1915 Dr. Virgil of Roanoke, Virginia, assisted which resulted in 75 or 80 being received in the Church and many others who rededicated themselves to the work of Christ.

It is worthy to note that some time during the first decade of 1900 while he was in his Norfolk campaign, the world famous evangelist Billy Sunday, came to Elizabeth City for one day time service. This was a city-wide effort and our Church co-operated by permitting the service to be held in our Sanctuary.

On April 29, 1923 Dr. Samuel H. Templeman baptized 35 persons - no record of a visiting evangelist. The next year, however, Dr. Templeman was a leader in organizing a great City-wide evangelistic campaign and bringing Rev. M. F. Ham and his vocalist, Mr. Ramsey, to the City

for several weeks, commonly known as the Ham - Ramsey revival. Although it was a City-wide and interdenominational effort, Mr. Ham was a Baptist minister. A great tabernacle was erected on Parsonage street about where the Grammar School now stands. The attendance was large and it probably was the greatest City-wide spiritual awakening ever known here. It is remembered that Mr. W. O. Saunders, Editor of the weekly Independent, was antagonistic to the revival and challenged the truth and integrity of Mr. Ham in some of his statements during the campaign. But the Lord apparently brought good out of it in that His people redoubled their efforts in reaching people for Christ and the Church. God only knows how many renewed their allegiance to Him and how many were converted and united with the churches during and immediately following the Ham-Ramsey Revival. Our records show that during October and November we received 69 by baptism, restoration and letter, but that was not all. One person has said there must have been a hundred or more at one service.

The Daily Advance, local newspaper on November 22, 1924 featured our Church and its Pastor, Dr. Templeman, for our zeal and success during the revival in a well illustrated article in the paper. The article states "The First Baptist Church, it is now indicated, will receive more members as a result of the Ham-Ramsey Revival than any other church in the City."

However, the First Methodist Church under the leadership of its great pastor, Dr. Wilson, was also greatly blessed as may be seen from the following excerpts taken from that newspaper article: "Be sure your sins will find you out was Mr. Ham's text on Friday night and he preached his usual strong sermon. When the response to the invitation at the close of the sermon slackened . . . the evangelist called Ira B. Parker, a recent convert (First Methodist), to the stand; and to the amazement of everyone present, Mr. Parker came forward with a telling message, following which throngs, with many among them in tears, pressed forward toward the inquiry room.

"Parker's appeal was too much for D. Walter Harris . . . (First

Baptist) and, accompanied by his wife he came forward, mounted the platform and after expressing regret for neglect of Christ in the past, declared himself as having made a decision to make the rest of his life count for Him. Mr. Harris' confession and testimony brought another throng forward . . . and there was an affecting scene. D. Walter Harris, Sr., who sat on the front seat overcome with emotion while his son spoke, mounted the platform to express in broken words his joy in the fact that both of his sons, through his own and their dead mother's prayers, had found salvation." The other son was Frank M. Harris (First Baptist), who told this writer recently that it was in this revival that he made a rededication and decided that he and his wife could do more for the Lord if they were in the same Church. He then engaged his rededicated life in the First Methodist Church with his wife. He is still there and one of the Lord's truly great fruit-bearing children.

"Here is a man you all love, said Mr. Ham as Dr. Zene Fearing (First Methodist and dearly beloved physician) then came forward to take the platform, listen to him. And the congregation not only listened but wept as Dr. Fearing told of the Christian influences of his early life and made an appeal to all who knew him to line up with Christ and the Church.

"The scene in the inquiry room after all this testimony can better be imagined than described."

In this issue of the paper we find the following testimony from Mr. L. R. Foreman (First Methodist): "I want to say that the coming of Mr. Ham and his helpers to our City has been a joy and a blessing to me personally. I can see all through the town where they have changed selfishness to service; suspicion into faith; discouragement into hope and hatred into love."

Robert L. Griffin, who proved himself and served as deacon so well and so many years; and was one time Sunday School Superintendent in the First Baptist Church was, I am told, a product of the Ham-Ramsey revival.

Experiences like the above were duplicated many times during and following the revival. The writer, coming to Elizabeth City in the early part of 1925, was not privileged to be in the Ham-Ramsey revival but if he is any judge, the First Baptist Church experienced another great revival in the fall of 1929 in which he did receive a great blessing. It was still during the pastorate of Dr. Templeman. Dr. Ellis Fuller, Pastor of the Atlanta, Georgia First Baptist Church and later President of the Southern Baptist Theological Seminary, Louisville, Kentucky, was the evangelist. The sanctuary was filled from the first service on Monday night. After a great sermon the first night he called for Church leaders, officers from the office of least significance, to that of the most important; and, of any denomination to come to the front for a prayer of rededication. As I recall it, the response was so great and so spontaneous that Dr. Fuller and many others shed tears of joy and gladness. Each succeeding service abounded with the true spirit of revival. Not a great many conversions but a genuine spiritual rededication was felt throughout the Church.

Another which I remember quite well was conducted by Dr. Arthur Fox of Morristown, Tennessee in 1937. A great number were received upon profession of faith and by letter. Perhaps the main reason this revival stands out so clearly in my mind is that my oldest daughter, Jean Frances, gave her young heart to the Lord.

After this the Church co-operated with other churches in a number of united efforts. One in a specially built tabernacle on West Main Street which was a disappointment, but followed by three more within the next few years in the S. L. Sheep School auditorium. The first of these was conducted by Rev. Gypsy Smith, Jr., the second by our own Dr. Theodore Adams, Pastor of the First Baptist Church, Richmond, Virginia where he still is and in 1959 was President of the Baptist World Alliance. The third was conducted by Dr. Pearce Harris, Pastor of the First Methodist Church, Atlanta, Georgia. These were all great preachers and their sermons were enjoyed by the many who heard them; and, the auditorium which seats about a thousand people, was filled most of the time. However, little evangelistic fervor was manifest and to say that

they were great revivals with many rededications and conversions would be a misnomer.

Since then our pastors and Church have tried simultaneous services with some other churches and have had some of our best pastors to preach in our Church, including Dr. Clyde Parker, Petersburg, Virginia; Dr. Broadus E. Jones, First Church, Norfolk, Virginia and later First Church, Raleigh, North Carolina; Dr. C. F. Warren, First Church Charlotte, North Carolina and now Director of the Southern Baptist Thirty Thousand Movement; Dr. Norfleet Gardner, First Church, Rockingham, North Carolina and others.

But, we may as well admit it, mass evangelism and the old fashioned revival and evangelistic fervor that our fathers and grandfathers knew has been felt but few times in this generation. It is true of other Baptist churches and other denominations. Barring our own North Carolina Baptist and world evangelist, Billy Graham, few men draw the great congregations and move them to revival of religion and conviction of sin today.

Whether that time will ever return or not does not alter the fact that pastors and lay people alike must return to more earnest personal evangelism and a closer walk with Jesus Christ, the greatest of all personal soul winners. Then, it will be as it often was in the dim past, no "annual revival", but as a result of the week-by-week preaching by the pastor, great numbers will be converted. At every service many Christians would be, putting it in the words of John Wesley, "strangely warmed", whether the minister be a visiting evangelist or the pastor.

CHAPTER XX

Spot Check on Growth in Membership

The number of charter members is not of record, either here or at Shiloh, mother Church. The Kehukee Association minutes merely show the Church admitted at the 1786 session and does not give its membership. However, the first reported membership that we do have makes it quite obvious the number of charter members was very small.

Our earliest record is by Elder John Asplund, in his register of travels in Eastern North Carolina during 1793 gathering information on Baptist history. He reported for the year 1790, just three or four years after constitution, only 34 members; 1791, 34 (Also shown in Kehukee Association minutes and represented by John Stafford); 1792, 33 (Again appearing in Association minutes, represented by Stafford); 1793, 42 members. Asplund reported only for those three years. In 1796 the Associational minutes show that Bailey Jackson represented the Church and reported only 21. In 1798 John Stafford was back as messenger and reported only 19.

Thus, we see that although at least four eminent Baptist preachers had evangelized in and near the town then called Reading, they had an uphill struggle to get Church planted at this place.

Burkitt and Read, History of the Kehukee Association, published in 1803, say: "This Church has never increased very much since her constitution. They contain, according to accounts returned to the last Association (1802) about 25 members. There are some very respectable members in this little Church. Bailey Jackson, Esq., one of their members, has been a member of the General Assembly from that county for several years. From their last account we hope a revival is taking place in this Church."

Extant records indicate the membership did increase beginning soon thereafter. In five years a branch church was organized "up the river," now Ramoth Gilead Church and was constituted an independent

Church in 1808. The Ramoth Gilead Church book, now in the Oscar Etheridge family, shows the Knokscrook Church dismissed that year 32 members in order to constitute a Church "up the river."

David Benedict, History of the Baptist Denomination, Vol. II, published in 1813, states that the Church reported in the 1811 session of the Chowan Association with 71 members.

In 1823 the Chowan Association published in its minutes for the first time a list of its churches, with statistics, which showed a membership of 73. The next year, 89. In 1846 the church baptized 21 and reported a total membership of 192.

The 1847 report to the Association showed for the first time a break-down between white and colored members - 182 white and 20 Negro, total 202. In 1855 the report showed 82 baptisms and a total membership of 437 - 410 white and 27 colored. The next year it reported 39 dismissed and a total membership of only 389.

Ten years later, 1866, the church reported 55 baptisms and yet a total membership of only 267. True, the previous year, on November 4, the Negro members were dismissed to form a church amongst themselves, but that number was probably no more than 40 or 50 at most, seeing that in 1855 the number was only 27. In 1870 the number was still only 277 and in 1877 the number had dropped to only 84. There seems to be no explanation for this decline except for one notation in the minutes of April 25, 1874, "Decided after motion to drop from roll all members who had not attended services and whose addresses could not be found." Of course, there is the possibility of a misprint or other error, because the next year, 1878, the membership was back up - to 267.

After ten more years, 1888, the number was down to 227, but soon it appears that the church's horizon was altered and it was seeing many more people saved and a strong and influential church was in the making, one which would reach far into distant lands with the power of the Gospel.

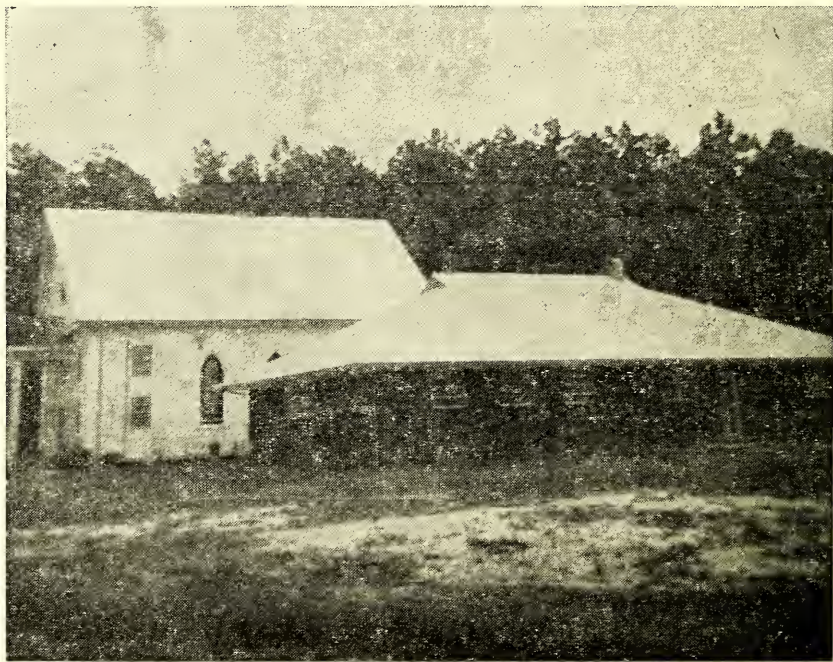
In 1890 the membership had climbed to 296; 1891, 345; 1896, 535; 1903, 546; 1906, 608; 1912, 819; 1917, 886; 1925, 742; 1928, 878; 1933, 833; 1938, 865; 1940, 898; 1941, 900; 1942, 939; 1943, 971; 1944, 980; 1947, 992; 1949, 1,002. From 1941 to 1949, when the number range was from 900 to 1,002, the in between years were checked to make sure that 1,002 members in 1949 was our peak number. The records do not reveal that we have reached a thousand members since then. This peak in membership was during the pastorate of W. W. Finlater. The 1960 report to the Association gives our number as 989.

CHAPTER XXI

Our Daughter Churches

The Elizabeth City First Baptist Church is proud to claim four daughter churches and one granddaughter church, all located in Pasquotank County. We have granted letters to some to help form other churches which we cannot claim as daughter churches.

Ramoth Gilead



It was several years after the First Church was constituted before it realized any great increase in membership, but by 1808 it had increased sufficiently that for their convenience enough members, in what we now often hear called up the County, were dismissed to form an independent Church. The certificate of dismissal is in the first record book of Ramoth Gilead Church and now is the possession of Mr. Oscar Etheridge. This book as well as the existing books of the First Church have recently been microfilmed for preservation by the State Department of History and Archives. This certificate is as follows:

This may certify that a petition was handed in to conference on Saturday the 27th of August, 1808 by the wing of the church up the River and it was postponed and thought best at a call conference.

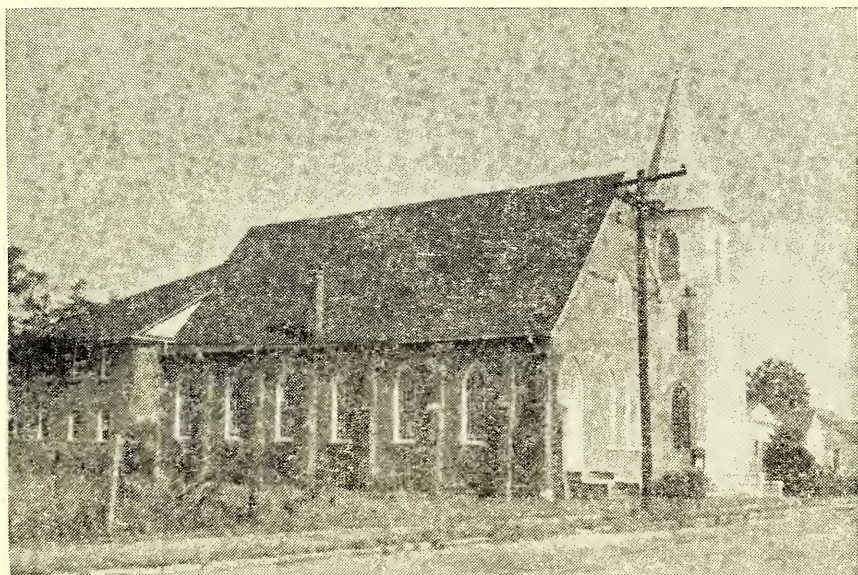
On the next day it was taken up again and finding to be in love and fellowship among themselves, it was granted in order that they might be constituted in a Church up the River and they are dismissed from us and they being in full fellowship with us and as for us we being in love and union among ourselves and we pray Almighty God to be their Moderator and by His assistance and Holy Spirit guide them through life's uneven space.

Signed by order of conference in behalf of the Church, Baily Jackson, Clerk.

John Koen, Azariah Evans, Henry West, Owen Williams, Mathias Smithson, Mark Wood, Joseph Tuttle, Asa Tuttle, Dempsey Harrison, Kiddy Koen, Nancy Evans, Polly West, Lydia Williams, Lydia Jones, Hannah Wood, Anna Sexton, Nancy Sawyer, Nancy Cartwright, Polly Williams, Elizabeth Smithson, Edy Taylor, Elizabeth Tuttle, Polly Betts, Laurana Cooper, Lucreasey Harrison, Sally Conner, Sally Whitehurst, Roda Sexton, Sarah Dell, Fanny Gray, Susannah Jones, Cate of Color and Juda.

Juda was also probably of Color. It will be noted that modern spelling of some of the names is different, but their spelling is understandable to us. On May 7, 1809 the newly constituted Church was received into the Chowan Association by the name of Ramoth Gilead where it has been a loyal constituent to this day and is now in perhaps the most prosperous period of its history.

Olive Branch



Little is known of the formation of our Negro members into their independent Church. However, it is inappropriate to pass over this period of our history without recording here what we do know. Also, this is an opportune time and space to list in chronological order what recorded information we have on our Negro members up to the time of their organization as an independent Church.

When the first members were received is not of record. It is possible some were charter members or received soon thereafter. The first record of Negro members is the dismissal of two along with white members to form Ramoth Gilead Church in 1808. They were Kate and Juda. Dr. S. J. Wheeler's sketch of the Church recorded in the 1847 Minutes of the Chowan Association of which he was Clerk for twenty-seven years shows 182 white members and twenty Negro members. From then to 1856 the number of colored according to the Minutes ranged from twenty to twenty-seven when the number jumped to forty-four colored and 345 white. The next year there were fifty-one colored members.

On April 24, 1858 the church minutes give an account of "a colored sister, Rachel Jackson, granted a letter to join some other church of the same order." Probably sold by her master as a slave girl to someone in another county or state.

It appears from the following motion that our colored members were given some privileges of self-expression and separate meetings as they desired even before the close of the Civil War: "On motion it was resolved that the Church allow the colored members to hold a conference once a month." Associational Minutes for 1861, the year the Civil War began, records sixty-seven colored members and 1862, seventy-two. This was the last report showing colored members separately. In 1865 the Church was not represented in the Association, but the Church record shows that on November 4, 1865 "The colored members had been using the Meeting House once a month for services. They now asked for letters of dismission so they might organize a Church amongst themselves, which was granted. They were allowed the use of the Church for twelve months." This does not mean complete secession of colored members attending services in the Church of their former masters. For a num-

ber of years after they had formed their own Church many of them, particularly the elderly ones, even in the memory of some of our older citizens frequently attended our services.

There being seventy-two colored members in 1862, the last count we have, it is possible there were seventy-five or eighty dismissed on November 4, 1865 to form their own Church. The following recordings in our church minutes reveal that as late as August 22, 1869 they had not erected a meeting house:

January 5, 1867 "That the colored brethren be allowed the use of the house when we are not using it." October 5, 1867 "On motion the colored Baptists are allowed the use of the Church for a protracted meeting." August 22, 1869 "The Deacons were asked to inform the colored brethren that unless they repair the windows of the Church they would be deprived of the use of it."

This is the last reference in our church minutes of Negro members or their separate Church. The matter of repairing the windows is the only indication of any friction whatsoever between the two races in relation to the Church. Whether they repaired the windows which they apparently had damaged and continued to use the Church is not of record.

On March 24, 1861 "Delegates were appointed to the Association to be held the following May and Clerk, C. W. Kellenger, was instructed to invite the Association to meet with us the following year, but at the Church conference of May 25, 1861 the delegates reported that in consequence of the excited state of the country the delegates did not attend." Excitement of probably an entirely different nature was probably rampant when the Association met in 1865 and the Church was again not represented. However, in spite of the excitement resulting from the beginning and ending of the Civil War, there is no indication in the record of any demonstrations reflecting upon any bad relations between the two races within the Church. On the contrary, it seems there was a sense of the people's need of God. The year that war broke out there were fifty baptisms and the year it closed there were fifty-five baptisms, which would be an enviable record for us even today when we have

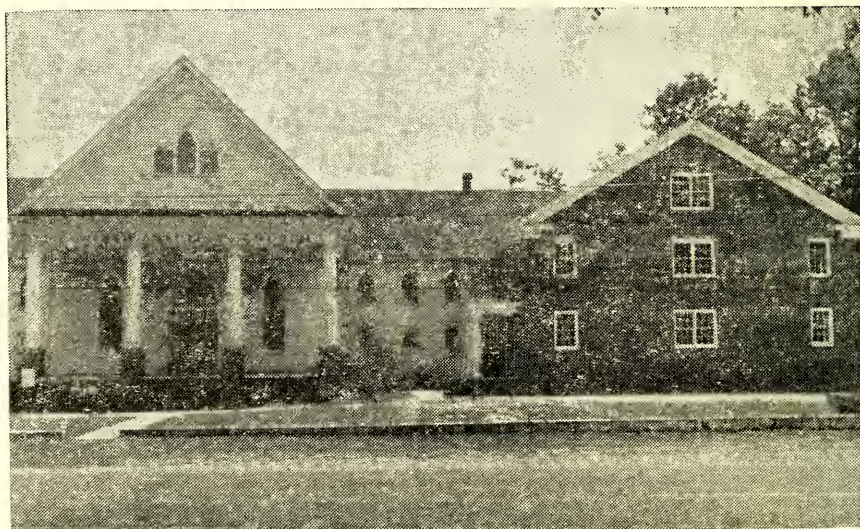
nearly a thousand members. In all probability, about the same ratio of colored baptisms shown above was reflected in the many baptisms during those terrible war years.

Just when Olive Branch perfected their organization, when they erected their first Meeting House, first pastor, etc. is lost from us. We do know that the first Meeting House was erected on the lot joining on the north side of the present one on Brooks Avenue.

The name Olive Branch is of great significance indicating, it seems, that there was peace between the new Church and their former white people's Church. Following is another quotation from our Minutes to substantiate the apparent goodwill between the two races with regard to their churches: April 21, 1883 the parent Church "appointed F. F. Cohoon as a committee to solicit contributions to aid in supporting the colored Baptist Association to be held in this County, at Union Chapel in the next month."

However, in 1889 a dispute arose within the Olive Branch Church, the cause of which this author is not familiar with, and a split occurred which resulted in the organization of the present Corner Stone Baptist Church on South Martin Street.

Corinth

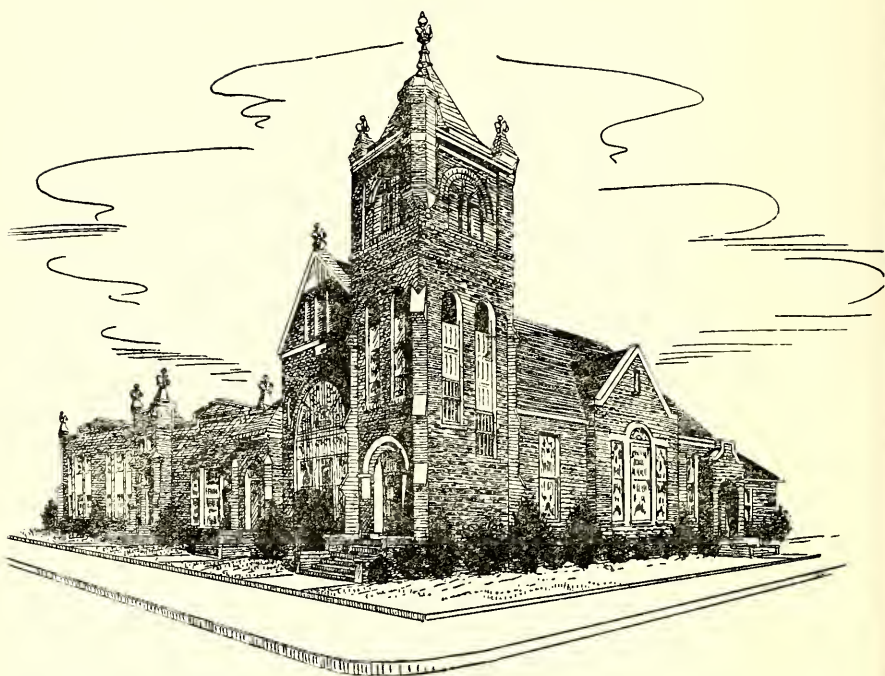


It appears that in 1890 a few members living in the vicinity of Cartwright's School House had for some time been running a Sunday School and sentiment had developed for a Church to be organized. The First Church having moved into its new brick building offered to sell the old building to the brethren in that neighborhood for \$300.00. It is reasonable to assume that the brethren out there being members of the First Church did not react favorably and the building was advertised for sale. But still no sale. The Church needed money to apply on the new building debt, but by June 7, 1891 the Church had a change of heart and we find this entry in the Minutes: "That this Church give the brethren at Cartwright's School House the old Church with the understanding that the brethren secure good title to the land that they move the Church on." Between then and October 18, 1891 it was torn down and moved; and on this date "Sam Modlin was appointed to see that the land on which the old Church stood was cleaned." The timbers are in the present sanctuary of Corinth Church.

On the following July 13, 1891 in a called conference "the object was stated by the pastor (C. A. G. Thomas). On motion the following brethren and sisters were granted letters to help organize a Baptist Church at Cartwright's School House: W. H. Cartwright, W. K. Carter, C. S. Ives, C. D. Ives, P. H. Ives, Sisters Lydie Simpson, Louise Pritchard, Mary A. Bright, Eliza Carter, Lenora Carter, Maggie Ives and Annie Ives." Five days later, W. N. Parker, M. G. Harris, Elizabeth Parker and Sarah J. Parker. Next month on the 16th, Margaret Walker. September 20, Mrs. Martha Ives, Carrie Norris, Thomas W. Davis. And on October 18, 1891, Elisha Harris, W. A. Moody and Betty Moody.

Today, Corinth is one of the best rural churches in Eastern North Carolina and the First Church is proud to claim it as a daughter Church, even though it did at first attempt to realize \$300.00 from it for the old building. Rev. W. R. Pursell is the present pastor.

Blackwell Memorial



The idea of a mission on North Road Street originated in the Sunday School which resulted in a called conference of the Church on October 18, 1896 "to consider a request of the Sunday School to purchase a lot for the purpose of establishing a Sunday School in some other portion of the City. A committee of six: Dr. C. S. Blackwell, Chairman, G. W. Ward, E. F. Aydlett, M. N. Sawyer, Samuel Modlin and I. M. Meekins was appointed to select a lot and G. D. B. Pritchard authorized to solicit funds for the lot selected." The committee reported later that "they have selected the lot on North Road Street next to the southwest corner of North Road and Cypress Streets, 50x110 feet with an alley at the back, owned by Percy Vaughan . . . and recommend the purchase . . . cost of which will be \$350.00." The matter was tabled and on November 8, 1896 the Church voted thirty-four against two to buy the lot. It appears that Mr. Pritchard made no solicitations for money because pledges were taken at this conference amounting to the \$350.00 needed.

On June 11, 1899 the committee recommended that two chapels be built exactly alike, one on North Road Street and one on Dry Point (Riverside Avenue) at an aggregate cost of probably \$1,800.00 or \$2,000.00. Within the next eight months the committee purchased a lot on Dry Point and erected the two chapels. The North Road Street chapel was ready for occupancy first, probably the fourth Sunday in February, 1900. On February 18, 1900 it was "ordered that surplus chairs in the Church be placed in the chapel for temporary use, and J. G. Gregory asked to attend to that and try to get chapel ready for use on the next Sunday." The final report of this chapel building committee is indeed interesting:

March 18, 1900 Chapel committee reports: First, that we have purchased the lot on Riverside Avenue (Dry Point) as heretofore reported and the deed is herewith filed showing the description. Second, that we have erected two chapels as requested, one on the lot on North Road Street and one on Riverside Avenue at a cost of \$2,638.69. Third, that the houses cost the same each and are exactly alike except the tower on the one on North Road Street is some higher and cost \$5.00 more. Fourth, that we have collected and paid out \$1,320.69 and owe 1,318.00. Fifth, that there is now due on pledges as per report of Treasurer, \$1,021.00. Sixth, that the committee selected Brother M. N. Sawyer as its Treasurer and he made his report to this committee which is made a part of this report.

On April 1, 1900 a committee of five was named for each chapel to have supervision of same. The committee for the North Road Street Chapel was J. G. Gregory, J. R. Pinner, G. W. Brothers, Jr., E. F. Aydllett and M. M. Sawyer.

When electric lights were installed in the First Church the two kerosene-burning chandeliers were loaned - one to the Riverside chapel and the other to the North Road Street chapel.

Not only did the Church through the above committee organize and supervise a Sunday School, but on October 28, 1900 Rev. J. B. Ferebee, a First Church member, was secured to preach every Sunday night. He continued to preach under the auspices of the First Church until the Church was organized and served as its first pastor for a year. The First Church did on December 12, 1900 ask the State Mission Board for \$150.00 a year to assist in its mission effort.

The record shows that on July 6, 1902 a new Church was about to be organized:

A motion that if in the opinion of the Road Street Brethren it is desirable that they organize a church, we are willing and will agree that if they do so, financial arrangements may continue on the present basis the remainder of this year - that is, those who take letters will be expected to pay to this church the pledges already made for pastor's salary, and we will see that their pastor is paid to the end of this year.

Then on September 7, 1902 the following were granted letters to help organize the Church:

Samuel Modlin, Mr. and Mrs. H. M. Ballance, Miss M. A. Bell, Mr. and Mrs. J. W. Ballance, Mr. and Mrs. A. C. Bell, J. O. Etheridge, Lucy M. Williams, Mrs. M. D. Gregory, Miss Bessie Gregory, Mrs. Mary E. Trueblood, Emily A. Goodwin, Mrs. Virginia Weymouth, W. M. Price, G. W. Brothers, C. A. Banks, C. M. Burgess, Nannie Burgess, Mrs. G. W. Brothers, R. T. Pritchard, Sarah F. Cartwright and William Cartwright.

On October 9, 1902 the Church was organized with forty-nine charter members including the above twenty-four dismissed from here; except Mrs. G. W. Brothers and on October 12 we granted letters to J. M. Brockett and Mr. and Mrs. Elias Williams to unite with them. The next month the Chapel was dedicated as the first home of the new Church and during the next six months the First Church on several occasions granted more letters: January 11, 1903, M. N. Sawyer; February 1, Mr. and Mrs. M. M. Morrisette, Fannie Kelly, Mr. and Mrs. C. D. Gallop, Mrs. J. R. Banks, Mr. and Mrs. J. C. Chappell, Mrs. C. F. Bliven, Mary Chappell, Mary Modlin, Mrs. C. L. Whitehurst, Lula Heath, Mr. and Mrs. W. H. Heath, Sallie Boetcher, Walter S. Cartwright, Mr. and Mrs. T. S. Davenport, Mary Carver and Maude Ferebee. February 8, Mr. and Mrs. S. S. Leary, Lillian Leary, Mrs. S. E. Saunders, Mattie L. Saunders, Mrs. Annie L. Jackson, Mary Bell, Mr. and Mrs. J. W. Edney, Herman Edney, Noah Garrett, Mary Garrett, Jaketh Garrett, W. A. Garrett and Mattie Banks. February 11, Mrs. Mary Sivills, B. S. Armstrong, Mrs. Della Everton, Mrs. R. J. Mitchell and Mr. and Mrs. M. V. Gilbert and Mrs. R. J. Mitchell. March 1, Mrs. Lula Overton, W. H. Trueblood, Miss Lucy White, Mrs. Josephine Spence, Mrs. Mary B. Raper, Missess Rose and Curtis Goodwin and Miss Lillian Brothers. On June 1, Mrs. Neppie Gregory and Mrs. Dora West.

After the organization of the new Church the parent Church on November 2, 1902 agreed to pay \$450.00 through the State Mission Board to enable them to have preaching twice each Sunday on condition they raise \$250.00.

On September 11, 1904 the new Church had been considering the purchase of the northeast corner of North Road and Cypress Streets for a new building. Our Church apparently had suggested that it would give them the proceeds from the sale of the old mission lot, however, on this date it was agreed to borrow \$600.00 and give to the new Church in lieu thereof. The corner was purchased and their present sanctuary began. They continued to worship in the chapel until the new sanctuary was completed and dedicated on December 11, 1904.

Four years later Blackwell Memorial Church drew still more numerical and financial strength from the mother Church. This time, however, because of an unfortunate dispute in the mother Church the background of which centered around who should be organist. The dispute culminated in separations as follows:

August 7, 1907. Fellowship was withdrawn from Brother E. F. Aydllett who in turn requested that fellowship be withdrawn from Mrs. Aydllett and their three children, Edwin, Evelyn and Ettie, stating that they would not accept letters of dismissal. The following members then requested that their names be dropped from the roll and on motion the rules were suspended and requests were granted: Mr. and Mrs. J. H. Aydllett, Mr. and Mrs. Abner Aydllett, Mr. and Mrs. H. T. Aydllett, Mr. and Mrs. Noah Burfoot and children Noah and Ada, Mr. and Mrs. W. L. Cohoon, Mrs. May Guirkin, Miss Byrd Kramer, Mr. and Mrs. L. E. Skinner, W. H. Weatherly, Hunter Morgan, Mrs. Fannie Whitehurst, Mr. and Mrs. M. M. Sawyer, O. F. Gilbert, J. H. Gard, Cordell Gard and B. H. White. White changed his request to one for a letter which was granted. It is assumed that most or all of the above persons were accepted at Blackwell Memorial. At the same conference W. E. Swain and Miss Inez Reid were granted letters to join Blackwell.

August 11, 1907. The following were dropped from the roll upon request: Mrs. Betie Morgan, Mrs. M. Owens, Miss Eldora C. Sampson and Miss Mattie Whitehurst. August 14, 1907. Dropped upon request: Mrs. Ed Pappendick, Miss Louise Pappendick, Mr. and Mrs. Manlif Godfrey and letters to Blackwell were granted to Mr. and Mrs. J. W. Modlin. September 4, 1907. Letters were granted to W. E. Evans and N. A. Jones to unite with Blackwell Memorial. October 2, 1907, Miss Jennie Rhodes, Miss Mattie Brothers, Mr. and Mrs. Samuel Newbold, James Newbold, Mr. and Mrs. C. W. Stevens, Pearl and Susie Stevens, and Miss Fannie Dawson. November 6, 1907, W. F. Whitchurst and December 11, Mrs. J. R. Banks.

The above actions meant quite a boost to Blackwell Memorial, however, through the years many of them have returned to the First Church; and in spite of the troublesome experience in the early part of 1907, the record shows that the mother Church had a very fruitful year. At the request of the Deacons, J. G. Gregory, Clerk, on August 11, 1907 gave a summary of the progress for the year just closed. In his report he stated that sixty-one members had been added by letter and experience, ten restored and fifty-two by baptism making a total of 123. During the year there had been a total loss of 101, leaving a net gain of twenty-two. In addition the pastor had been granted leave to hold meetings elsewhere in which over 200 conversions had been reported. The church services had been well attended and he stated that if there were any who had not attended a prayer meeting or communion service lately they did not know what they were missing. The three Sunday Schools operated by the Church were moving along well with an enrollment of 600. The Woman's Missionary Society and its auxiliary work and the Ladies Aid Society were all in a flourishing condition.

But, getting back to our Daughter Church, Blackwell Memorial has grown to equal strength to that of the mother Church and notwithstanding some brief misunderstandings in the early days the two have since gotten along well together and we are proud indeed of Blackwell Memorial's achievements in the kingdom of our Lord. Dr. Robert W. Kicklighter is the present pastor.

Other new churches formed in much lesser degrees by members dismissed for that purpose:

Woodville

On September 27, 1873, Mr. and Mrs. K. R. Pendleton were dismissed to help in the organization of a Church at Woodville.

Elbow Schoolhouse

Norfolk County, Virginia: On October 27, 1888, W. H. Halstead and wife were granted letters to help organize a Baptist Church at Elbow Schoolhouse.

Riverside

October 27, 1901 Mr. and Mrs. W. H. Long and Mr. and Mrs. J. H. Long, Alpine and Mattie Long were granted letters to help organize a new Church near Riverside Schoolhouse.

Calvary

(Our Granddaughter Church)



From the record it appeared for a few years that Calvary might have been our daughter Church. In 1899 a chapel was erected and Sunday School and preaching services were conducted for the next twelve or thirteen years with some help with the preacher's salary from the State Mission Board (See chapter on Missions Other than Daughter Churches). However, for some unknown reason the Church lost interest or the people who had benefited by the project lost interest. The mission was abandoned and in 1914 the chapel and lot was sold. Seven years later Blackwell Memorial, our daughter Church, under the leadership of E. F. Aydlett and S. S. Davis, Sr., bought the chapel and on April 10, 1921 organized the Church. Thus we must concede to Blackwell Memorial the honor of being the mother Church and we of the First Church take the role of grandmother Church.

Several years ago the original chapel was accidentally burned but within a year the congregation built the present building on the same lot. Calvary is a full time Church with a membership of 300. The Church owns a pastor's home and the present pastor is Rev. Paul Faircloth.

CHAPTER XXII

Pastor's Homes

The pastor's home is commonly called the parsonage by Baptists and many other denominations. One of our Clerks many years ago ventured to call it the pastorium. Episcopalians call their pastor's home the rectory and Presbyterians call it the manse. If this writer may be permitted to say so, he does not like either as well as the title of this chapter. However, since the minutes with one or two exceptions refer to it as the parsonage, that is the terminology used for the most part throughout this chapter.

Church minutes reveal the fact that we have had three parsonages. There may have been one earlier than the three described below, but it is very doubtful.

First Parsonage

Unfortunately, we cannot say when the first one was built. It was in use at the time of our earliest minutes, 1857. On August 27, 1859 "On motion John R. Lynn was allowed the use of the parsonage for \$175.00 - the lower rent to be \$75.00 and one half of that to be devoted to the schooling of Beneficiaries on behalf of the Church." It is difficult to determine exactly what that meant except that it is clear, a certain amount received was to be devoted to the schooling of beneficiaries on behalf of the Church. The parsonage was not being occupied by the pastor and John R. Lynn wanted to use it for a private school. It was located on the northwest corner of Main and Dyer streets where the sanctuary now stands and other than being rented for a schoolhouse when pastors were not occupying it, it was also some times rented to fraternal lodges also as a residence at times. Fortunately, it stood long enough that some of our older citizens remember it. Mrs. G. R. Little who was born and still lives on the northeast corner of Main and Dyer streets, remembers that it was a nice two story house and that families other than pastors who occupied it were Monroe Jackson and that he died there; George Pendleton and his sister, Mrs. Kate Pool.

Dr. R. R. Overby is the first known pastor to occupy this parsonage. Doubtless there were others before him but the records do not go far enough back to tell us. On October 22, 1859 when Overby was called as pastor the minutes state that "He was to have \$700.00 and house rent and furniture; and a committee was appointed to provide funds and purchase some beds for the parsonage. This action probably cancelled the August 27 agreement with John R. Lynn to occupy it for a school and giving free tuition to the Church beneficiaries. However, a year later, August 25, 1860, the Church was still interested in the beneficiaries and "appointed Brother Morgan and Brother Overby to attend to the beneficiaries and see that they attend school." Just how long Overby occupied the parsonage we do not know - probably not more than two or three years at most - because on July 2, 1865 we find A. L. Jones occupying it and the trustees were "ordered to inform him that the rent must be paid or he must move." He very likely moved because on September 10, 1865 "the disposition of the parsonage was left to the discretion of the deacons." Furthermore, we do know that some time later Mr. Overby bought or built a home in Camden County, near the present Sawyer's Creek Baptist Church. His grave is near that old home.

On August 31, 1866 "Mr. Weatherly (H. T. Weatherly, a former pastor) wanted to rent both rooms of the schoolhouse (Parsonage), and Mr. Wilder (otherwise unidentified) wanted to rent one room. It was agreed the two rooms be rented to Mr. Weatherly, he to do whatever repairs necessary. The upper part rented to the Masons for five years, \$50.00 for the first year and \$100.00 for each year of the remaining four years." For some unknown reason Mr. Weatherly failed to use the two schoolrooms as agreed to and on November 3, 1866 the Church agreed to "fit up the lower portion for a residence for the pastor." This was a new pastor, Dr. N. B. Cobb, coming to succeed Dr. R. R. Overby. The deacons were to attend to the work of fitting it up; and "J. Q. Cartwright, Martin Casey and T. R. Bland were appointed to get the furniture, scattered during the war."

On December 1, 1866 Quinton Simpson who, the next year enter-

ed college as a ministerial student, "was allowed the use of the benches and desks belonging to the schoolroom (of the parsonage) and brethren were requested to meet and work on the parsonage."

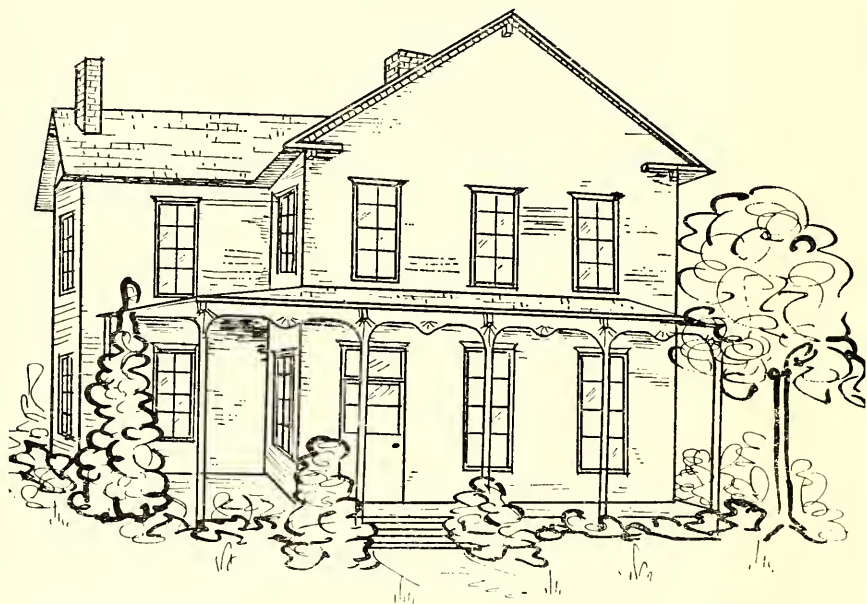
This establishes the fact that the building was furnished before the war and that the lower portion was spacious enough and suitable for at least three schoolrooms and that the schoolroom benches and desks being removed made the lower floor a suitable apartment for the pastor, though presumably with a very small family or just a wife or, for all that we know a bachelor. Dr. Cobb occupied the lower apartment during his pastorate which was terminated in 1869. Dr. Overby succeeded him for a second pastorate and, living in his own home in Camden, left the parsonage again available to rent. This time it was on April 24, 1871 "rented to W. C. Dawson for \$10.00 a month. Nothing had been received for the parsonage from January to March, except \$5.00 from the Knights of Jerico." This was presumably a lodge of some sort which had been occupying the upper portion of the building.

The June 21, 1873 Treasurer's report showed "\$130.00 rent received from the parsonage." May 26, 1877 "Parsonage Committee reported work completed (Probably a repair job)" and the deacons' meeting of November 14, 1877 shows "rent of parsonage \$100.00." 1881, we find it still rented. "On motion the Treasurer of this Church, Brother Cohoon, wait on Mr. William Chandler who occupies the parsonage and make immediate arrangement according to the agreement made by said Chandler when he rented said house; to pay the rent due and by some means make the balance of the rent for this year, 1881, secure and safe; and if said Chandler fails to make those arrangements, then to vacate the premises at once." Whether he paid up and continued to keep the agreement we cannot say, but on October 4, 1882 it was again "authorized parsonage be rented next year for \$100.00 to be paid monthly." At the time of this authorization and during the occupancy by Chandler, J. M. C. Luke was pastor. Why he did not live in the parsonage is uncertain. We do know the Church extended him continued absences because of serious illnesses. He tried to resign but the Church would not give him up. However, on January 1, 1883 he "informed the Church he would not

serve any longer" and the parsonage continued to be rented until October, 1883 when the new pastor, George Baker, came and it was vacated for him. He occupied it until the early part of 1888 when it burned or was so badly damaged that it had to be torn down.

Proof of this fire is in minutes of a deacons' meeting on March 13, 1888. "E. F. Aydlett was appointed to collect the insurance on the Baptist Church property and Brother Bland (Thomas R.) was appointed a committee to confer with Brother Baker concerning a house for a parsonage." In all probability a house was rented for the pastor until a new parsonage could be built.

Second Parsonage



On June 6, 1888 "Thos. R. Bland, E. F. Aydlett, F. F. Cohoon, K. R. Newbold and W. T. Love, Sr. were appointed a committee for the purpose of building a new parsonage." The history of this one is about as varied and exciting as that of the previous one. The committee on November 24, 1888 reported "the work done at a total cost of \$820.74 including out-houses, fence, four stoves and waiters, pump, specifications and three years insurance."

This parsonage was erected on the opposite side of the Church from the previous one; the west side, on a lot purchased in 1860 from George W. Bell for \$125.00 and about where the present parsonage stands. We quote in part from that deed:

8th day of February A. D. 1860.
North Carolina
Pasquotank County.

George W. Bell, party . . . first part and Maxy Sanderlin, Sr., James Schott and Robert Simpson, Trustees . . . second part . . . (Description).

Bounded and described as follows, to wit:

Beginning at the outer edge of the side walk on the North side of Main Street in a line with said Bell's yard fence, said fence being the line, running back to a northerly course two hundred and eight feet, thence easterly to the corner of said Church lot, thence bounding said Church lot southerly to Main Street, thence up said street westerly to first station containing one quarter of an acre more or less. To have and to hold unto them the said Trustees and their successors in office the above described lot of land in fee simple forever.

Dr. J. L. White, Sr. was this parsonage's first occupant. Unlike the first parsonage, this one was wired for electric lights, but this was not authorized until May 28, 1894 "at a cost not to exceed \$100.00." When it was only nine years old the deacons on October 6, 1897 "considered offering it and the lot for sale at \$1,500.00. It could not have been in too bad repair in only nine years and the reason probably was that the Church felt that a larger one was needed and that it would be more satisfactory if it were located away from the Church lot. However, it was decided not to sell. Mr. John Cartwright offers a clue as to what was done instead. He states that originally the "L" seen in the drawing above was not on the house - that it was a plain oblong shaped two story house with a hall all the way through one side downstairs. A further clarification is probably in the minutes of October 31, 1897 "reported the cost of necessary repairs would be only \$225.00 and \$75.00 of that amount was pledged right then." The committee had already built a fence around it and presented bills for it amounting to \$21.19. There may have been some repairs necessary, but our theory is that the bulk of the \$225.44 needed was for the addition of the "L" which Mr. Cartwright says was added some years after the parsonage was built.

The next entry in the minutes concerning this parsonage is interesting: In September, 1902 "the cookroom was painted for \$2.00."

On September 14, 1902 it is noted that I. M. Meekins wanted to buy this parsonage and land to give him additional footage on the east side of his lot on which to build a home for himself. But the Church agreed to sell him only six feet at \$50.00 a foot, he to move the building and fence to a site to be designated by a committee. The deacons were on June 7, 1903 appointed to serve as this committee and on June 28 they recommended moving the building in the center of the Church's remaining 100 feet, six inch lot and on a line with the new Church annex (Now "the old annex"). This being done the parsonage remained there until 1908 when it was moved to the rear of the present sanctuary facing Dyer Street to make room for a new parsonage. On August 25, 1907 in special conference the Church "considered building a new parsonage and that the old parsonage be moved to the rear of the Church and rent it out." Mr. S. J. Twine remembers distinctly that it was moved the next year, 1908. He remembers that Dr. John F. Vines was its last occupant on Main Street and its first on Dyer Street. Dr. E. W. Stone who came on September 2, 1908 was its next occupant at the Dyer Street location. Succeeding Stone was Rev. L. T. Reed and Mr. Twine says that he "complained a lot about having to live in the back yard of the Church." However, he remained in it until the present one was built and was its first occupant.

At its Dyer Street location among its tenants were the R. C. Abbotts while their home on West Church Street was being built, Miss Florence Bell and Mrs. Anna B. Lewis. Mrs. Lewis was its last tenant at this location. She was Pasquotank County Superintendent of Public Welfare.

Once again this building had to be moved - this time in 1928 back of the present parsonage and facing the newly opened Colonial Avenue to make room for the present Educational Building. Among its occupants here were Mrs. S. E. Leigh, Mrs. Grace Coley and family and for several years Miss Martha Ellen Barr occupied the upstairs apartment, rent free, while she was our Minister of Music.

Finally, the building was torn down in 1958 and the space is now being used as a parking lot for Sunday Churchgoers.

Third and Present Parsonage



First reference to the building of a new parsonage was on August 25, 1907 at a special conference called by the deacons. They recommended a new parsonage to cost not less than \$3000.00 nor more than \$4000.00. The recommendation was adopted and \$2,150.00 in pledges were then taken. The building was to be done "the following spring when the weather opened up." Building Committee was I. M. Meekins, W. T. Love, Sr., J. J. White, Sr., E. C. Cherry, W. K. Carter and J. R. Pinner. However, the work did not get under way for some unknown reason until some time in 1912. It is possible the delay was caused by failure to get immediate permission to move two graves to make room for the larger parsonage proposed. This permission finally being given on May 6, 1912, work soon began.

It appears that a number of interested members met unofficially on April 29, 1912 and discussed the parsonage situation. They decided to call a special conference of the Church, which conference was held on May 5, 1912. In this meeting the parsonage was referred to as the

pastorium for the first time and a committee whose names are not given having been appointed at the April 29 meeting recommended as follows: "1. That this Church shall cause to be built an up-to-date pastorium, which we estimate will cost between four and five thousand dollars and that the same be erected on the vacant lot west of the Church building (The lot from which the old parsonage had been moved in 1908). 2. That the Church appoint a committee to be known as a Building Committee who shall devise and recommend plans for the proposed building, and do other things necessary, and report to the Church in a short time. Adopted. Committee: G. W. Ward, I. M. Meekins, W. T. Love, Sr., J. L. Pritchard and Dr. S. W. Gregory."

The record does not show just when it was completed, but it was certainly within the next 12 months and its first occupant was L. T. Reed.

This building has also had some fire damage, probably not very much, but on September 25, 1918 is the following notation in the Church minutes: "The pastorium woodhouse having been burned and the pastorium having been damaged by the fire" a committee was appointed "to adjust the loss with the insurance companies and make necessary repairs."

Believe it or not, as late as 1921 the Treasurer's annual report shows an item of \$300.00 rent collected from the pastor. How long this had been a practice we do not know but happily, the practice was soon thereafter discontinued.

The garage for the pastor's automobile and the cement runway to the street were built in 1923.

The present pastor states that in 1956-57 the entire house was re-decorated inside by replacing wallpaper and putting in its place paint in some of the rooms. In 1958 the style of the house was changed outside by removing a large front and east porch and adding dormer windows at a cost of \$7,600.00. This brings out the full lines of the beautiful architecture and it is considered one of the most elegant houses in the city. The home consists of living room, dining room, den or sitting

room, kitchen, five bedrooms, two full baths, spacious halls and six closets. The dormer windows help provide a useful third floor. There is a central hot water heating system and the house is conservatively valued at \$25,000.00. Each pastor furnishes it to suit himself as the Church only furnishes an electric range and refrigerator.

CHAPTER XXIII

Ordained Ministers Other Than Pastors Holding Membership in the Church

Extant records reveal the names of quite a long list of other ministers at sometime belonging to the Church - some natives and ordained here, some joining for convenience or other reasons. Some rose to positions of prominence and influence. Unlike the list of pastors who were listed in chronological order, these are listed alphabetically:

Williamson Askew. He and his wife, Anna M., and his daughter, Mary E., were received by letter from Powell's Point Church on April 21, 1880 and on March 25, 1882 were granted letters "to join some other Church of the same faith and order." However, they apparently did not deposit their letters until after 1887 because the Associational minutes show him to be an ordained minister here until that year.

L. C. Brickhouse. There appears several notations in the Church minutes of money being raised to assist him in Wake Forest College - one being on February 22, 1879. There is no record of him being licensed or ordained here. He was probably ordained by some church he was serving as a student pastor or some church who called him upon completion of his formal training. He was here at a business conference on July 22, 1882 as Elder L. C. Brickhouse and presided.

R. Wells Briggs. A Gates County native. The 1850 Gates County census reports him a blind minister. Although, he must have been only a licensed minister, because his name first appears in the Association minutes in 1858 - a licentiate from this church - continued to be so reported until 1865 when he was reported as an ordained minister. On the contrary, Shiloh records reveal that he moved there sometime in the 1850's, was ordained as pastor on September 1, 1859 and continued as pastor preaching when war conditions permitted until 1867. Shiloh Church built him a home at Riddle but he later moved to Shiloh and died there about 1890 or 1891 in the memory of some members still living. He was buried there and the present baptistry is over his grave. He

could have been ordained and pastor at Shiloh and still hold membership here, as revealed by Associational minutes, but customs have changed and there are no such practices today.

S. F. Bristow. Pastor at Woodville 1905-1907.

D. C. Brooks. Who first came to Salem as pastor from Richmond, Virginia. At the conclusion of his pastorate he became the first Associational Missionary (Later known as Promotional Secretary), moved to Elizabeth City and united with our Church on June 2, 1946. From this position he became an Associate in the Sunday School department of the Baptist State Convention and was given a letter of dismissal August 1, 1948. In 1960 he became Editor of Young People's Literature with the Southern Baptist Sunday School Board in Nashville, Tennessee.

Thomas Butler (Licentiate). First found in the Associational minutes of 1831 as a lay delegate. In those days ordinations were by an Associational Presbytery upon petition of the churches. In the minutes of 1839 we find "On motion the petition of the Church at Elizabeth City for the ordination of Thomas Butler was deferred until the next meeting. Brethren Abner Berry and J. W. Brockett were appointed a committee to proceed to Elizabeth City and inquire into the expediency of ordaining Brother Butler and report to the next Association." 1840 - the committee reported "that it was inexpedient at his time and recommend that he travel more in the bounds of the Association." There is no record in the minutes of his ordination. However, he could have gone somewhere else and been ordained and in view of the fact that the Church petitioned for his ordination, he is given the benefit of the doubt and listed here.

W. J. Crowson. The Church minutes of May 4, 1901 reveal that he requested and was granted a Presbytery to be called for the purpose of ordaining him. By this time the Association had decided that it had no business interfering with local autonomy in the matter of ordaining ministers and it was in this case up to the Church. The ordination took place on May 19, 1901. Dr. W. R. Cullom gave the charge, but a letter from Dr. Cullom dated August 19, 1960 states that he does not remember

it nor the person. The Associational minutes report him only for 1902 and in all probability he moved out of the Association. While a member of our Church he was secured to preach for a short time at the mission on Parsonage Street. He was granted a letter of dismissal November 23, 1902 but the minutes do not designate where he expected to go.

Spencer Chaplain. Shown only in 1906-1907 Associational minutes as being a member of this Church.

Josiah Crudup. Shown only in the 1906 Associational minutes.

J. E. Davenport. Appears as Moderator at the January 4, 1897 business conference. This was during Dr. C. S. Blackwell's pastorate, therefore, he was not an interum pastor. He could have been a supply while Dr. Blackwell was away on Christmas and New Year vacation. Rehoboth Church claims him as its seventh pastor.

P. S. C. Davis. Transferred from Berea on October 22, 1881 and was elected deacon on February 25, 1882. August 23, 1884 "On motion P. S. C. Davis be ordained to the full work of the ministry. On November 26, 1887 he was granted a letter to unite with the Rehoboth Church where he became its third pastor and was pastor of other churches in this area including Shiloh, Corinth and Belhaven. He died in Belhaven and was buried at Corinth. After his pastorate at Rehoboth he returned to the First Baptist Church on November 15, 1905. When or where he went from here is not shown in the record.

J. B. Ferebee. Whether or not he was ordained by this Church we are unable to say for sure, probably so. His name first appears in the Associational minutes as an ordained minister from this Church in 1897 and continued to be so reported until 1907 when he transferred, doubtless to the Blackwell Memorial. Blackwell claims him as a charter member and they may be right, but the records conflict. While a member of our Church he was secured in October, 1900 to preach at the Road Street Mission (Chapel) in which capacity he continued until the Church was organized there in 1904 and continued as their first pastor for about a year. He was also pastor at Berea about the turn of the century. On November 10, 1901 our minutes show that he requested that his name be

dropped from the roll, but the reason for his request is not stated. J. D. Sykes, W. T. Love, Sr. and E. F. Aydlett, Sr. were appointed a committee to visit him and report to the Church. No report has been found and apparently they persuaded him to reconsider because our record and that of the Association shows that he remained a member until 1907.

W. R. Haight and family were received by letter from Calvary Church, Portsmouth, Virginia on September 2, 1908. He came here to be pastor at Berea and our Church secured him to preach at the Parsonage Street Chapel, now the First Christian Church, for a while. While a member of our Church he lost a child and it was buried in Old Hollywood cemetery in one half a lot given to the Church by the Cemetery Society. Someone a few years ago buried a body partly on that one half lot by mistake and when they discovered it a few years ago offered to buy the space, provided the body of the child could be moved. Permission was secured from relatives now in Richmond, Virginia, Mr. George A. Twiddy agreed for the child to be moved to his lot and the space was sold. Mr. Haight and his family were granted letters to unite with the Belhaven Church on December 11, 1912 where he was to be pastor.

J. B. Harrell. All the information we have is from the Associational Minutes for the year 1893 which reports him as an ordained minister belonging to this Church.

Dennis P. Harris. A native of Berea section of Pasquotank County and transferred here from that Church in 1900. He was secured to preach at the Riverside Chapel every Sunday night for two or three years. After leaving in 1905 he has held important pastorates in this State.

A. Hollowell (Licentiate). This name appears in the Associational minutes of 1860 as a licentiate from this Church and so continued until 1887. There is no record of his ordination. There could have been some error or he could have gone to some other Association and been ordained. Anyway, he was a member of the Church at least during the above period and we give him the benefit of the doubt and list him.

Oliver C. Horton. Born in Elizabeth City December 11, 1841. He was Superintendent of the Sunday School in 1873; and in 1873-74 he

was Treasurer of the Church. On December 27, 1873 the minutes show: "A letter was received from Shady Grove in Currituck County requesting this Church to call a council to examine and if found worthy ordain to the work of the ministry Brother O. C. Horton." There is no record to show when he was ordained but his ministry in this area was very effective including at Sawyer's Creek, Shady Grove, Ramoth Gilead, Shiloh and probably other churches. On January 24, 1880 he asked for a letter to unite with Sawyer's Creek, but his request was denied, not that anything was wrong, this Church simply did not want to lose him as a member. He pronounced the benediction at that session of conference. He was pastor at Sawyer's Creek and probably felt that his ministry would be more effective there if he held membership there, but he lived in Elizabeth City and he yielded to the wishes of this Church and remained a member for two more years, when he was granted a letter on January 21, 1882 to unite with Shiloh. To further show the esteem in which this Church held Mr. Horton, the minutes of May 1, 1907 "It was brought to the attention of the Church that the grave of Brother O. C. Horton is being neglected and on motion Brethren F. F. Cohoon, E. F. Pritchard and W. N. Gregory are appointed a committee to have it put and kept in good order." He died March 17, 1900 and is buried in Old Hollywood cemetery.

Jennings. (Christian name unknown). Burkitt and Read, History of the Kehukee Association, 1803, say "There were two brethren in the ministry, viz: Smithson and Jennings . . . who used to exercise their gifts in public, but they never became very popular." This terse statement is all the information we have.

Pritchard Jordan. The only record we have is Associational minutes which list him as an ordained minister of this Church from 1847 to 1853. The 1854 minutes reveal that his pastor, G. W. Johnson, was appointed to prepare a biographical sketch of his life. This is evidence that he had died during the past Associational year. Johnson very soon left this Church and the Association, without getting the sketch to the Associational Clerk for publication in the minutes. However, the Clerk added a note which he had received from the Biblical Recorder saying

that if it would be sent in, it would be published therein. Copies of the Recorder for the next several weeks, now preserved in the Wake Forest College library, were checked but the sketch was never published. Neither was it published in the 1855 Associational minutes.

William Curtis Lamb. Born in Elizabeth City, North Carolina May 20, 1928, the son of Joseph Lindsey Lamb, Sr.; baptized in November, 1937 by Dr. E. H. Potts, Pastor of the First Church; and ordained to the gospel ministry on December 26, 1948 by a presbytery called by the First Church. Brother Lamb is a cum laude graduate of Wake Forest College and took his Masters degree in theology at the Southern Baptist Seminary in 1955. He was an Associate pastor at the First Church in Rocky Mount, North Carolina for 15 months and from there he went, on October 9, 1955, as pastor of the First Church in Cherryville, North Carolina where he still serves.

Dr. J. F. Love. This Church is proud to claim Dr. Love as a native son. He was appointed Deacon on March 21, 1885, licensed to exercise his preaching gifts on September 26, 1885 and the Church voted on August 27, 1887 to call a council for his ordination. The exact date of his ordination is not known.

The following taken from Dr. Thomas J. Taylor's History of the Tar River Association published in 1921, should be of great interest to this Church:

Dr. J. F. Love, now Corresponding Secretary of our Foreign Mission Board, did his first work in the mission field of the Tar River Association. In answer to the prayer of Mrs. S. B. Turner, of Pamlico County, N. C., and her importunities through the Recorder, he turned from the consideration of a good all-time church to go into the mosquito swamps of Pamlico County in order to satisfy his missionary conscience and answer the prayers of one of the best women he ever knew.

The hardship connected with his journey from Elizabeth City to the home of Mrs. Turner were trifling in comparison with those he endured on his mission field composed of the counties of Beaufort, Pamlico and Hyde. He was the only Baptist preacher in these three counties. His extreme appointments on the field were seventy-five miles apart, and he did not miss an appointment during the more than three years of his work on that destitute field. He traveled by day and by night, in sunshine and shower, in buggy and on horse-back, on river craft and on foot. He preached in schoolhouses, farm houses, from wagons and on creek banks. It was a glorious ministry and no doubt a joyous one. It was doubtless this kind of training that fitted the great Secretary of Missions for his great work.

This mission field was not really a part of the Tar River Association, but that great layman, Noah Biggs, tied up the interest of Pamlico, Beaufort and Hyde with the Tar River by contributing to the support of the Missionary. His salary at first was \$250.00, which was afterwards raised to \$400.00.

While on this field Dr. Love built the Church at Bayboro with small contributions which he picked up over the State. He regularly attended the Tar River Association, and always received welcome, which warmed his heart for months afterwards, and encouraged him to continue his intenerating ministry. He says he always carried back from the Tar River cash to start the workmen anew on the Bayboro Church.

After something more than three years spent in this mission field, he went to the First Church in Rocky Mount, and after a brief pastorate there accepted a call to the First Church in Baltimore. Since his Baltimore pastorate, his work has been Secretary of Mission Boards, and now he is favorably known and loved by tens of thousands of people for his work's sake, as a preacher, secretary and author.

Dr. Love died in 1928 and the Moderator of the Chowan Association appointed a committee consisting of Revs. W. F. Cale, Sr., A. A. Butler, R. G. Kendrock and R. S. Monds to draw suitable resolutions in his behalf for publication in that years minutes. Following are the resolutions:

Whereas, God has seen fit to take to Himself the immortal Spirit of Dr. J. F. Love - the much beloved and highly efficient Secretary of our Foreign Mission Board, and

Whereas, Brother Love was born and reared in this Association, thereby being our gift to the Kingdom of our Lord - a gift of which we are unspeakably proud because of his great and wonderful leadership and consecrated life; and

Whereas, he so loved the work of the kingdom in general and the cause of Foreign Missions in particular, to which latter work he dedicated the best years of his strength and service, and so carried its burdens and so bore its discouragements as to bring himself to an untimely grave; and

Whereas, in the going of our brother the whole kingdom work and in a very special sense, the cause of Foreign Missions, sustained the loss of a great leader and, all who knew and loved him, a choice friend.

Therefore, be it Resolved:

First: That while we mourn his departure, we meekly bow to the will of Him who doeth all things well.

Second: That as a memorial to him and in recognition of the great service he rendered and through love for the cause in which he died, the Chowan Association hereby gives itself anew to the work of sending the gospel to the ends of the earth.

We will pray God to speedily call to the place left vacant by Brother Love a worthy successor, that the blessed cause may not suffer too long, and when he comes we pledge to him our best support.

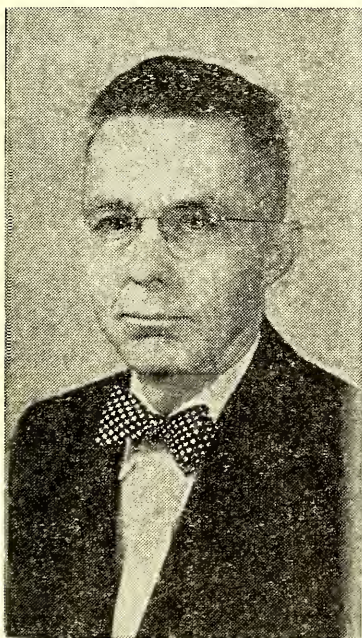
Third: We hereby express our heartfelt sympathy for the family, the relatives and friends of our deceased brother as well as the Foreign Mission Board and the faithful missionaries all of whom loved him and so keenly feel their loss.

Fourth: That these resolutions be incorporated in our Minutes, that copies be sent to the family of our brother and to the Foreign Mission Board.

A. J. McClelland. Mr. McClelland, a native of the State of Pennsylvania, first came to Elizabeth City to be pastor of Methodist churches composing the Pasquotank County circuit. After serving this circuit three or four years he united with our Church on August 1, 1955; and having already been baptized by immersion was not re-baptized. After due process he was ordained to the Baptist ministry on June 17, 1956 and was called to the pastorate of Yeopim and Burgess churches, where he still serves. He was granted a letter of dismission to unite with Yeopim Church.

Alfred Norton (Licentiate). The only record we find is in the 1847 Associational Minutes: "Elizabeth City recommends Brother Alfred Norton for ordination, if it be expedient." Whether he was ever ordained or not we do not know - neither the Church or Associational minutes tell us. However, since the Church recommended him we give him the benefit of the doubt and list his name, as we have in the case of two or three others.

Abner H. Outlaw. I was born in Lenoir County, North Carolina



on September 16, 1896 and was pastor of Free Will Baptist churches in Kinston, Morehead City, New Bern and Elizabeth City for twelve years before transferring to the Elizabeth City First Baptist Church on October 22, 1930. The Church ordained me to the Baptist ministry on November 6, 1930 and Dr. J. Samuel Johnson, Pastor of the mother Church, preached the ordination sermon. Being Superintendent of the Pasquotank County Welfare Department for thirty-two years previous to retirement in 1958 my ministry has been limited to part-time churches at the time including Coinjock, Moyock and Chappell's Hill

in the Chowan Association and Pleasant Grove at Hickory, Virginia. I am grateful to have had the opportunity to do extensive supply and interim preaching in the Chowan and nearby area. Other denominations have also often called upon me for these services. At a called conference on March 15, 1941 "The recommendation from the Board of Deacons that Reverend A. H. Outlaw be appointed as Assistant Pastor was adopted." This was not an active position but I was grateful and happy to supply the pulpit and conduct prayer services many times in the absence of the pastors. This position was resigned in November, 1960. This is my twenty-fourth year as Clerk of the Chowan Association.

A. E. Owens. Mr. Owens served as Moderator at a number of business conferences before May 4, 1906 and on this date "On motion a committee was appointed to draft suitable resolutions on the death of Rev. A. E. Owens who passed away May 4, 1906. Committee: Noah Burfoot, Sr. and J. G. Gregory." This is all the information we have on him but it is sufficient to convince us that he was a member of this Church.

R. W. Prevost. Came here as pastor of Corinth and Berea churches, although he rented a house and lived in the city. It is presumed that he united with our Church in order to avoid any jealousy between the two churches he was to serve. He was Clerk of the Chowan Association one year. Mr. Prevost was received by letter on May 23, 1925 and was granted a letter to the Andrews Church in western North Carolina where he became pastor after being here four or five years.

Don C. Pryor. Native of the State of Texas and came to the Chowan Association to be pastor at Salem. In 1958 he resigned the pastorate and became Promotional Secretary of the Association, which position he still holds. He united with our Church in 1958.

Lemuel Sanderlin. The Associational minutes show him a member of this Church for the years 1848-1851. Following is his obituary notice appearing in the Associational minutes of 1852:

Born in Camden County December, 1794. Orphaned at four and reared by his uncle. He received what might be termed a liberal English education.

At age 20 (1814), he married Miss Elizabeth Slack of his native County, who, as well as himself, had a good estate but by bad management and prodigality, in three years time they were entirely destitute, and with an increasing family. In this condition he moved to Murfreesboro, Tennessee, and engaged in teaching an English school for a living, which business he followed nearly his whole life afterwards. He united with the Methodist Society and soon became a "Local preacher."

In 1842 he visited his native County and was baptized at Sawyer's Creck April, 1842, returned to Tennessee for about two years and moved his family back to Camden County to spend the remainder of his life. He was ordained to the Baptist ministry at the Association in May, 1844. He became a great opponent of the doctrine of Campbellism.

Elder Sanderlin was pastor at different times during his ministry of the churches at Elizabeth City, Shiloh, Providence, and Shady Grove. Also, at North West, Virginia, besides labors bestowed on other churches in the Chowan Association.

He was twice married. Second marriage to Miss Mary Ann Whitehurst. Nine children by his first wife and several by his second.

The authors of the obituary are unknown, but they were in error regarding Sanderlin at one time being pastor of this Church. The Associational minutes make it very clear that C. R. Hendrickson was pastor here during the years that Sanderlin was a member here. He may have engaged in some supply or brief interim preaching here at sometime which the authors confused with being pastor.

Edwin F. Sawyer. Received in the Church from the Methodists on March 11, 1908; examined and ordained to the Baptist Ministry the same day. It does not appear that he was ever an active pastor. He soon transferred to Blackwell Memorial where he remained until his death a few years ago. He is buried in Old Hollywood cemetery. Brother Sawyer performed more marriage ceremonies than perhaps any other minister in Elizabeth City and became somewhat famous as the beloved marrying parson.

Jesse Sawyer. On January 6, 1866 the Church granted him license to preach. No further record is found of him. He could have moved away and was ordained in some other Association. Or, he may have abandoned the idea. But, we give him the benefit of the doubt and list him here.

Sentelle. On February 11, 1906 a motion was passed to grant "Brother Sentelle license to preach." No further record is found of him, either in the Church minutes or the Association.

John A. Shaw. 1830 Associational minutes report him in the list of ordained ministers from this Church. Nothing more is seen of him until 1903-1904 minutes which report him again - these years as J. A. Shaw, presumably the same person. However, if it is the same person he would have been a very young preacher in 1830 and passed his three score years and ten in 1903.

Harold A. Shoulders. Mr. Shoulders was a Navy Chaplain stationed at the local base and was a member here from October 2, 1955 to October 16, 1957 when the Navy transferred him to the Norfolk area and he was granted a letter of dismission to unite with one of the churches over there.

Quinton Trotman Simpson. Our first Church record of Elder Simpson is in December, 1866 as a private schoolteacher when he was granted the use of the benches from the schoolroom of the parsonage; and the next year, August 31, 1867, he was "granted a letter of dismission and a license to preach, as he desired to enter college." After college he evidently returned, as the Associational minutes for the year 1872 and 1873, also 1876 and 1877 report him as an ordained minister belonging to this Church. Also, the Church record for July 6, 1873 shows he was granted another letter of dismission, but does not state where he was going. His neice, Mrs. Harold S. Overman, states that he was born January 14, 1847 in Pasquotank County, the son of Robert and Eliza Simpson. He married (1) Sophie Corbett, (2) Jane Salina Green (of French descent). She was organist at one of the churches in Norfolk, Virginia where he was pastor and they later moved to Houston, Texas where he became pastor of a Baptist Church. To them was born several children, two of whom are Quinton, Jr. and Mrs. Evelyn McClendon, still living in Houston, Texas. Mr. Simpson died in 1900 and is buried in Houston. The two above named children in 1954 gave the Church a brass altar vase as a memorial to their father.

W. W. Sisk. Mr. Sisk came to be pastor at Corinth but they having no parsonage he lived in the City and became a member of our Church. He was here only a year or two and was granted a letter of dismission to Clio, South Carolina on December 11, 1912. Resolutions of esteem and regret at seeing him and his wife leaving were passed.

Smithson. Burkitt and Read, History of the Kehukee Association, 1803 say "there were two brethren in the ministry, viz: Smithson and Jennings . . . who used to exercise their gifts in public, but they never became popular." The historians do not give first names and the above quotation is all the information we have on them.

Alexander Speight, presided at a business conference on August 22, 1885, during the pastorate of George Baker. We are not sure whether he was a local minister or a visiting supply during a vacation or absence of the pastor.

Joe Paul Spence. Mr. Spence was ordained on June 23, 1896 by the Woodville Church where he was at the time a member. His ordination took place "after being duly examined by Brethren Blackwell (Dr. C. S.), Elliott (Josiah), Wood and Graves, all ordained ministers; and Deacons B. F. Bray and W. A. Bogue, as to his fitness to become a gospel minister." Just when he transferred from Woodville to this Church we do not know. The Associational minutes first report him here in the year 1899 and on February 4, 1900 he was granted a letter of dismission to a church in Norfolk, Virginia. Mr. Spence was an educator and became Assistant Supervisor of Schools in the City of Norfolk; Superintendent in Elberton, Georgia; thence to Orlando, Florida where he was also Superintendent.

T. A. Tatem. Little is known of him, although it is a local name. On April 26, 1908 he presided at a business conference of the Church and the Association reported him that year as being an ordained minister belonging to this Church. This conference was between the pastorates of J. F. Vines and E. W. Stone. Tatem probably supplied the pulpit and presided at a conference following the service.

A. Twine. Nothing is known of Mr. Twine except that his name appears in the Associational minutes for the years 1851-53 as an ordained minister from the Church.

Erwin W. West. The churches of Berea and Corinth on November 27, 1904 requested "a presbytery to examine Brother West with the view of his ordination." Although we do not have the record or date of his ordination we are certain it did occur because he was pastor a short time at Ramoth Gilead. It was proposed on February 5, 1905 that the First Church ask him to preach and hold prayer meetings at Riverside Chapel at \$20.00 a month temporarily, but the matter was tabled and as far as we know he was never employed. Brother West was an unfortunate opium addict. On June 11, 1905 "a committee was appointed to look into his conduct with authority to cite him to the next conference if, in their judgement there were grounds for action." The committee reported on July 2, 1905 that they had "written him but had no reply." However, the pastor stated that he had "received a letter from him begging the fellowship of the Church be not withdrawn from him," but making no suggestions he will meet the obligation he incurred "on motion the fellowship . . . withdrawn for use of opium and dishonesty and the Clerk is directed to notify him and send a warning to the Biblical Recorder."

Oscar Williams. Born in Elizabeth City the son of Samuel E. Williams. Became a member of the Church at an early age. Brother Williams was somewhat late in entering the ministry, being ordained in 1945. He was pastor of Baptist churches in North Carolina, Virginia and Florida until 1957 when he joined the North Carolina Methodist Conference and was assigned to the Church in Belhaven. He is now pastor at Moyock Methodist Church in Currituck County.

E. G. Willis. A Carteret County native who first came to the Chowan Association as pastor at Sawyer's Creek, Providence and Moyock in June, 1942. In January, 1943 he was commissioned to the chaplaincy in the United States Army. Upon his return he became pastor of other churches in the Association and then in the West Chowan Association. After becoming inactive as a pastor, having residence in Elizabeth City, he united with this Church in 1956 and remained only three years, withdrawing in 1959.

CHAPTER XXIV

Singing and Music

Acapella Singing and Hymn Books

It is said that before musical instruments were introduced in churches the minister or song leader was the only one who used a hymn book. He would read a line from the book, give the pitch and then all sang together in whatever unison resulted from everybody's memory of the tune. Then the leader would read the second line, etc.

First mention in the record of a hymn book was on November 26, 1869 when Mrs. R. R. Overby, wife of the pastor, was extended a vote of thanks for a hymn book presented to the Church. It seems significant that it was only one hymn book - that if books were in use by all the congregation at that time she would have presented more than one. Nothing further is recorded until April 24, 1880 when a resolution by Dr. R. R. Speed, a physician, was adopted "to purchase fifty or a hundred song books for the constant use by this Church." Dr. Speed, F. F. Cohoon, James F. Snell and M. R. Casey and sisters Nettie Murden, Ida Bland, Martha Ives and Virginia Weatherly were appointed to raise the funds and purchase the books. No mention is made of them replacing old, worn out books or of them being additional to other books already in use. Therefore, in all probability this was the initiation of congregational use of hymn books; although, there is evidence of a choir long before this time.

On July 7, 1889 the pastor, C. A. G. Thomas, was extended a vote of thanks for the hymn books he presented to the Church and on December 6, 1894 "it was stated that the choir needed anthem books and it was directed that the same be gotten." February 5, 1905 "The deacons recommend . . . that we adopt the Baptist Praise Book for our Church music - cost, One Dollar for one copy of the music edition, with three copies without music, gratis. Adopted, and on motion the committee is requested to secure as many subscriptions for the music edition as possible and order the books at once."

Musical Instruments

The Tuning Fork. Although there is no record to prove it, it is very probable the very first thing that might be called a musical instrument in the Church was the tuning fork, a metallic instrument with prongs, which when rapped or struck, vibrated regularly, giving a tone of a certain pitch. Before organs and pianos came into vogue many singing masters used this little tuning fork. However, that one was ever used in our Church is purely assumption.

Violin. In the introduction of the violin in our Church lies a unique romance related by Mrs. H. D. Walker, our second door neighbor to the east, and a granddaughter of one of the leading characters, Mary Harney, who sang in the choir. After an evening service sixteen year old Mary, descending from the choir loft then located in the balcony and the exit through the vestibule some time in the 1850's, stumbled and fell from one of the lower steps into the arms of young Robert Holmes, a visitor and total stranger from Suffolk, Virginia. An unusual way for a courtship to begin, we would say, but the acquaintance grew rapidly into courtship, love and marriage before Mary was seventeen years of age. In fourteen years seven children were born to them. Then he died and left Mary to rear the children and sing in the choir when she could.

Mary Harney and her cousin, Melia White, teenagers in the 1850's walked out of the choir when someone played the "fiddle" but returned when it was not in use. Mary Harney Holmes was still there in 1884 when the proposal was made to purchase the first organ. She was still a conscientious objector to musical instruments in the Church, believing that one should worship God only with the human voice. However, she became reconciled to it and the few who still remember her say she was a faithful member of the Church choir.

There is no record of any further violin music in the Church until Sunday, September 23, 1928. The bulletin shows that Miss Bertha Elizabeth Thalley rendered a violin solo. Most of us who were here some twenty years ago remember Robert Rhodes who frequently rendered violin music in the worship services to the delight and inspiration of all of us.

Melodeon. On October 23, 1858 "Moved and carried use of the melodeon be removed from the quire." "On motion the quire be continued." The melodeon was a small reed organ in which a suction bellows drew air inward through reeds. It is not stated whether the melodeon was worn out, out of repair or just plain objected to, but in all probability the latter is correct because even twenty-five years later when the first organ was purchased, there was some objection to that. Previously, many people looked upon the organ perhaps as did their Puritan forebears, as the Devil's bagpipes.

The First Organ. After the violin and melodeon incidents in the 1850's no further record is found of a musical instrument in the Church until March 26, 1884 when J. F. Jones, C. R. Jones, J. F. Love, Ida Bland and Margaret Shannon were constituted a committee "with discretionary power to purchase an organ within the price of \$200.00," and on the following May 24 the pastor, George W. Baker, reported \$53.50 raised by the "Feast" to aid in the purchase of the organ. No reference is made to an old organ being replaced and it is believed that this was the very first organ purchased by the Church and permitted to remain in it for use in all the services; pumped by foot and from the price paid we would judge it to have been a first class reed organ for that day and time.

It was purchased in the summer of that year as is indicated by the minutes of August 23, 1884 "J. F. Love, Wm. A. Holmes, Jennie Weatherly, Ida Bland and Margaret Shannon appointed to hold a feast next Superior Court week (Court week must have been a big show and drew the largest crowds in those days) to raise funds to finish paying for the organ." This organ was first in the balcony of the preceding sanctuary and then in the northeast corner of the present sanctuary where was also the choir. In the present sanctuary they were on a slightly elevated platform and the choir entered from a small room to the north. The organ and choir remained in this location until 1896 when the present organ was purchased and installed in the alcove back of the present arch.

Within a few years these reed organs began to be replaced in

many of the churches by pianos, especially in the rural and small city churches and are still in use in many of them. Our Church, however, although we have eleven pianos in the various other departments, have chosen to keep organ music for the worship services in the sanctuary.

The Present Pipe Organ. First reference to the pipe organ was on June 12, 1895 when a committee composed of G. W. Ward, J. D. Sykes, W. T. Love, Sr., F. F. Cohoon and E. F. Aydlett, Sr. and the deacons were appointed "to look into the matter of buying an organ - kind, size, price, etc." and on July 7 the committee "reported \$1900.00 had been pledged." The following December 1st it appears that although there was not enough money and pledges in hand, another committee: "E. F. Aydlett, W. T. Love, Sr., G. D. B. Pritchard, G. W. Ward, and W. H. Weatherly were appointed to purchase a pipe organ to cost about \$2500.00. The organ was not purchased, however, until some time after May 3, 1896 because on that date we find the following entry: "On recommendation of the deacons it is ordered that the baptistry be thoroughly repaired when it is moved to make place for the organ." The baptistry was to be moved from the back somewhat to the front and at a lower level. Actually, under the new choir loft to make room for the pipe organ. At first there was a wood railing separating the choir and organ from the pulpit but on March 4, 1908 "W. T. Love, Sr., and J. R. Pinner were appointed with the Ladies Aid Society to remove it and place a brass rail and curtain there instead."

This fine old organ has a long and interesting history. At first it was pumped by hand and the deacons on July 5, 1896 "recommended to pay \$3.00 a month for pumping the organ and George Bright was elected to do the work." George A. Twiddy in an interview thought he was the first but being informed of this record conceded the distinction to Bright. Twiddy was probably the second to "do the work." The Rev. Herman Trueblood, partly raised in this Church, supplying the pulpit one Sunday some five or six years ago, reminisced upon the old organ and stated that he also once held the job of pumping it when he was a boy. Subsequently, however, the duty was placed upon the janitor. February 3, 1909 "that the janitor be paid ten cents an hour for time in pump-

ing the organ, over and above that for regular services - it being found that three extra practices a week were needed.

Progress moved forward and on December 11, 1912 Mrs. W. R. Haight, the wife of a minister holding membership with the Church, urged the Church to purchase a motor for the organ which was soon done. The Ladies Aid Society on April 29, 1913 agreed to collect money to pay for it. The tone of this organ has been so sweet and good that the Church has consistently refused through the years to replace it, choosing rather to have extensive repairs made from time to time and keep it in use.

In 1921 it was learned that the organ was in such close proximity to the Baptistry that it was severely damaged by dampness. Therefore, on February 27, 1921 we find the following recommendations from the deacons which were adopted: "That steps be taken to remove the baptistry from under the organ, that the choir loft be removed and other changes made to put the organ in first class condition and at the same time add some stops with an echo and thus bring the organ up to modern standards, which it is felt the instrument justifies." However, the removal of the baptistry to protect the organ was not accomplished until some time after July 31 of that year when another committee on heating plant, baptistry, etc. reported that "the proper disposition of the heating plant will require that the pit be enlarged so as to take in the space now occupied by the baptistry, thus necessitating . . . the removal and construction of a new baptistry and was authorized to proceed according to their best judgement." Thus, the baptistry was moved forward and concealed under the pulpit rostrum.

September 5, 1928 "Recommended that the following improvements be made: New choir loft, baptistry, pulpit platform, putting the organ back in the arch (That is almost directly under it instead of back in the alcove), doing away with the pipes and using grill work (Instead) at an estimated cost of \$3,218.00. Adopted." This arrangement was for a more spacious pulpit rostrum, extending a great deal forward from the arch and reached by steps on each side. The organ being moved as described, was put in a pit so low that the organist could not be seen by

the congregation except when descending into it and ascending from it. She faced and could see the choir, however. With this arrangement the choir began wearing vestments for the first time and continues to do so. At first this innovation was not pleasing to everybody, not even all of the choir members, but today it is fully accepted. Also, the congregation is pleased with our last two pastors' use of vestment and stole during the more formal services, and feels that it adds dignity and reverence to the worship services.

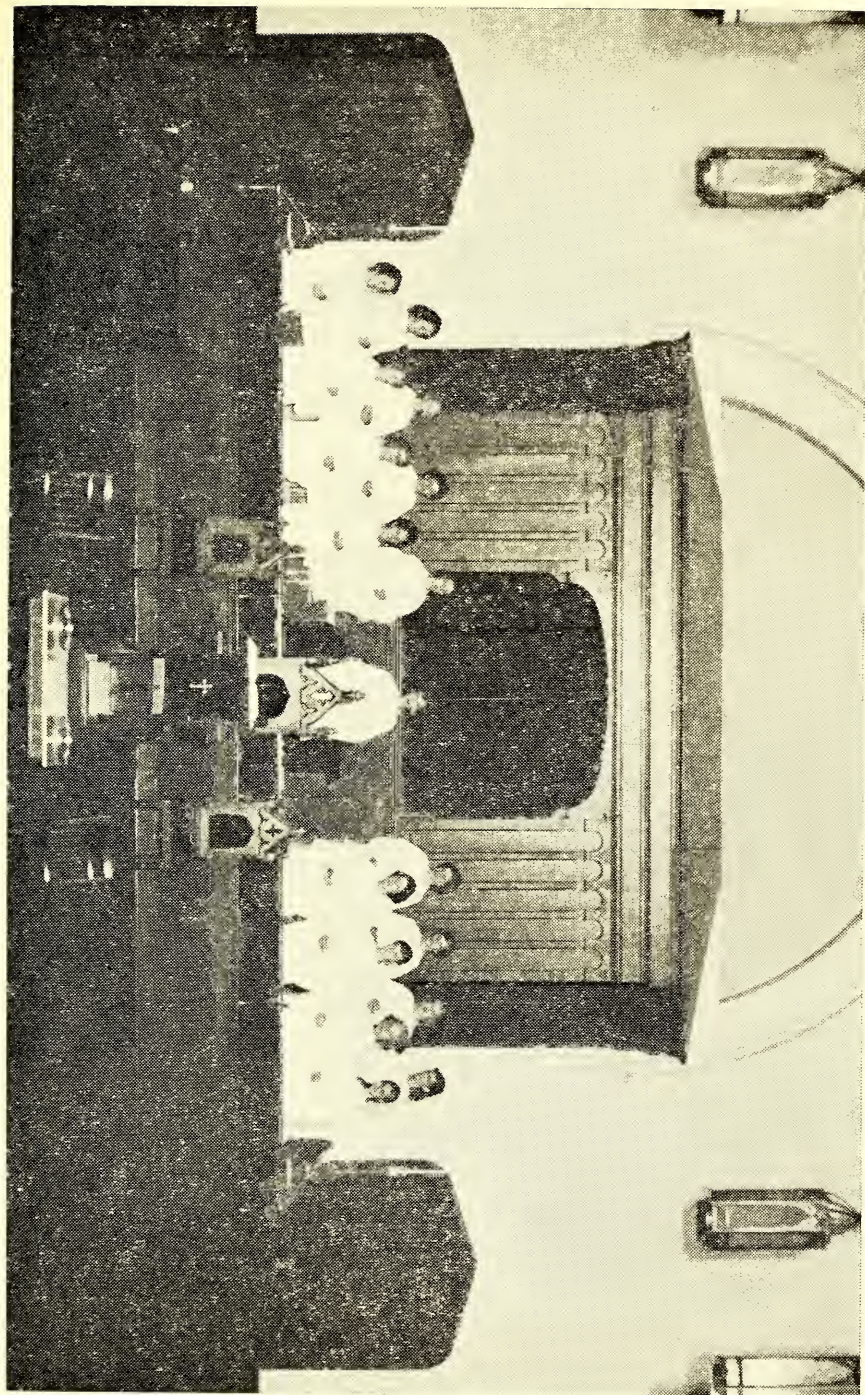
The accompanying picture (next page) is of the above described remodeling including the baptistry inclosure, the pulpit rostrum, etc. as well as the choir loft. Miss Emerald Sykes, organist, cannot be seen, being in the pit mentioned above behind the minister's middle chair. Last but not least, included in the picture is Mrs. Frank Stilwell, Minister of Music, and her youth choir who were State winners at Caswell Baptist Assembly Hymn Festival in July, 1952, the year the picture was taken.

Once again, in 1954 this organ and choir loft was changed. The chancel was deepened and divided and the organ console was moved to the north end of the west section of the choir. This time the organ was completely rebuilt at a cost of \$10,508.37. Following is a news item with a touch of humor, but we are thankful it does not announce serious damage, appearing in the Daily Advance in December, 1960 - modern history:

"The First Baptist Church on West Main Street, was the scene of some hot music Monday at 4:47 o'clock. When firemen arrived to bring the situation under control, they found the situation had corrected itself. According to fire department records a short circuit in the Church organ caused little damage and was out when they arrived."

Organists

We do not know the name of the Violinist (Fiddler) so strenuously objected to in the 1850's, nor the Melodeonist whose instrument was "moved and carried . . . be removed from the choir," but we are reason-



ably certain of the names of all of our Organists, once the Church decided upon organ music in the worship services.

Mrs. Estelle Wright remembers that Mrs. Eliza Jane Thompson was our first Organist, 1884. She was the mother of the late Judge Everett C. Thompson and, being a widow, married the late Judge George W. Ward.

Next was Mrs. E. F. Aydlett, Sr. Just when Mrs. Aydlett was elected to succeed Mrs. Thompson the record does not reveal. First reference to her election was on January 7, 1906 and on January 6, 1907 she was re-elected but declined to accept the position. However, the following resolutions taken from the minutes of February 6, 1907 indicates clearly that she had served a number of years:

"We, your committee appointed by the deacons to submit a report in reference to the services of Mrs. E. F. Aydlett as Organist of the First Baptist Church, beg leave to report as follows: That we highly appreciate her long, faithful and efficient services in this capacity and realize that she has made many sacrifices both of her time and personal convenience in order to sustain this important part of the public worship of the Church. We therefore, recommend that a vote of thanks be extended to her for this great service which she has rendered to the Church for the good of the cause and the glory of God.

John F. Vines

J. G. Gregory, Committee

Mrs. I. M. Meekins being first assistant to Mrs. Aydlett became Organist on January 6, 1907 and was in that capacity until 1929 when she was succeeded by Miss Emerald Sykes who began at a salary of \$30.00 per month. Miss Emerald still serves efficiently and well.

Ministers of Music

Although she was generally thought of as Organist and actually elected to that position, Mrs. Meekins also served in the capacity of Choir Director, at least part of the time. Dr. Samuel H. Templeman's Church Annual for the year 1924 lists her as Organist and Choir Director.

However church minutes for January 4, 1920 speak of Mrs. Fred Simons being appointed as Choir Director, first reference to a special Choir Director.

On November 13, 1927 Mrs. J. H. (Mary) Cartwright was elected at a salary of \$30.00 per month. She served for three years.

1930 - September 5, 1943 Miss Ethel Jones. Then Mrs. E. H. Potts, the pastor's wife, served for a few weeks until another could be employed.

1943 - 1945 Miss Zelma Parnell, during which time she became Mrs. W. H. Gossard. She also served in the capacity of Educational Director. Salary, \$125.00 per month.

June, 1945 - 1956 Miss Martha Ellen Barr. She also was married during her tenure of office - to Mr. Frank Stilwell. She too, served as Educational Director until 1948 when she was relieved of that part of her duties by the employment of Miss Vivian Kerbaugh, leaving her to full time Minister of Music.

1956 - 1957 Rev. Dowd Davis. Romances did abound! During his tenure of office he married the Educational Director, Miss Shirley McLean.

1957 for a short time Rev. Richmond Hogan. Mr. Hogan also had the duties of Educational Director. He had a relapse of a former illness and went back to his home.

June, 1958 - December, 1958 Miss Joyce Stillman. Got married.

January 15, 1959 - December, 1959 Miss Adair Whisenhunt. Another wedding.

January, 1960 Miss Linda Swann who married William L. Winslow on April 9, 1961 and continues to serve. The work of these Ministers of Music has been most effective both in the performance of the Chancel Choir and in the training of young people from the Cherub Choir up.

Music Committee

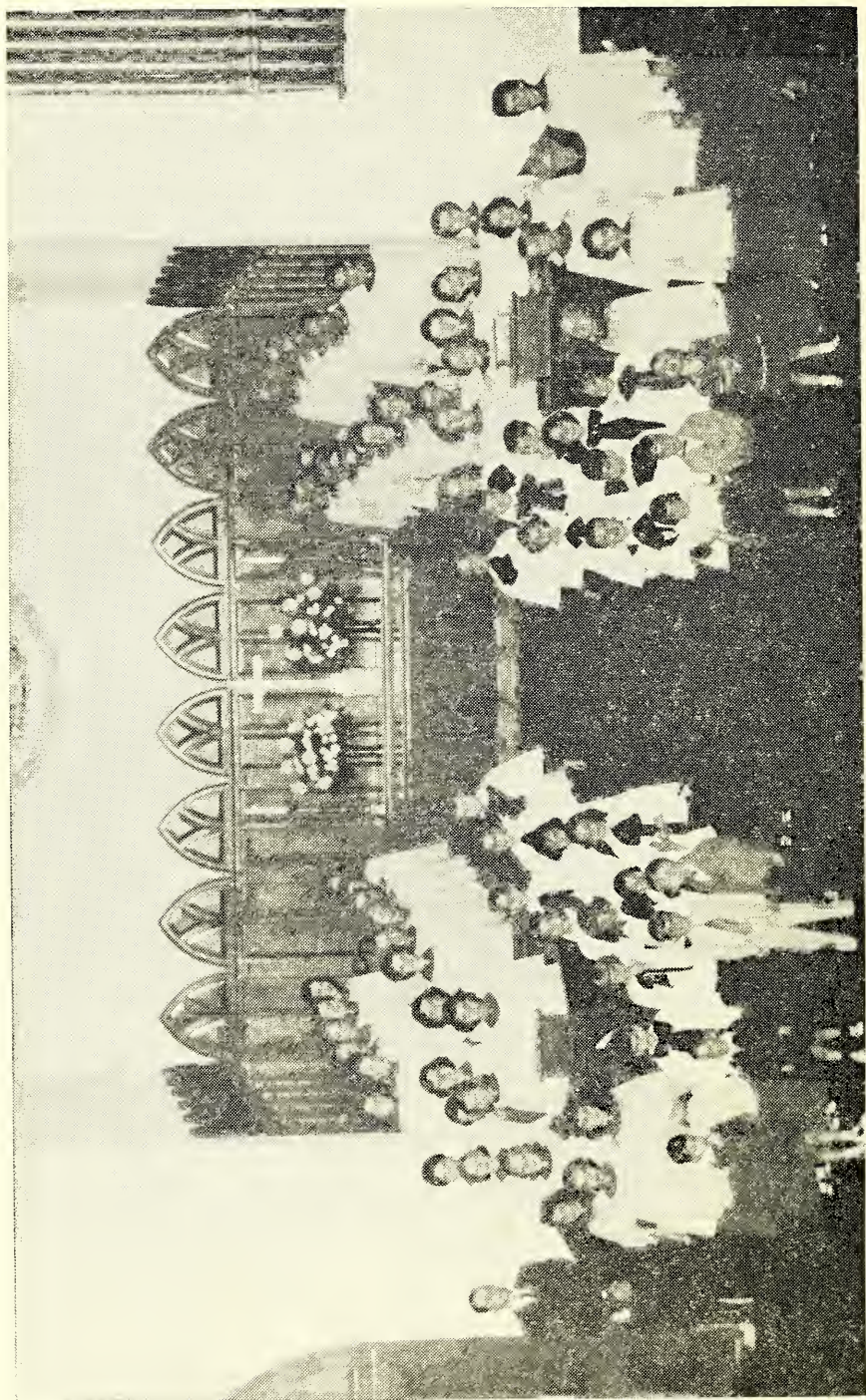
The first recorded Music Committee was on March 3, 1906: "That

a Music Committee be appointed as advisory to the Organist and serving choir members and all matters pertaining to church music and organ. Committee: Dr. S. W. Gregory (Dentist), R. T. Venters and E. M. Stevens." On January 6, 1907 Dr. Gregory, J. W. Stevens and J. W. Modlin were elected but three days later Modlin resigned and L. E. Skinner was elected.

On December 8, 1909 "the committee was abolished and the choir was instructed to apply to the deacons for music or advice." However, now for a number of years the Church has had a Music Committee and the present committee consists of Ray Jones, Jr., Gaither Aydllett, Mrs. R. W. Long and Mrs. Lyndon Parker.

In conclusion, ours is a volunteer choir. No one is paid but the Organist and the Minister of Music. The whole congregation might well "sing the praises" of these faithful and gifted people for the services they render so well and to which they are fully dedicated.

The accompanying picture was made Christmas, 1954, upon completion of the divided chancel. It includes all of the choirs, Pastor W. W. Finlator at the reader's left and at the right, reading from left to right are Miss Sykes and Mrs. Stilwell, Organist and Minister of Music, respectively.



CHAPTER XXV

The Ladies Aid Society

Mrs. Clate (J. H.) Aydllett remembers that the Ladies Aid Society was organized around 1888 by her mother, Mrs. Cornelia (Trim S.) White, and Mrs. White was the first President. This date is substantiated by the fact that the first reference in the Church minutes to the Society was on June 6, 1888 "The Ladies of this Church (In all probability the Ladies Aid Society) have permission to hold a feast or festival for the benefit of this Church." This could have been the initial effort on the part of those newly organized ladies to raise money as a Society. Mrs. Aydllett remembers as a little girl going "around with her mother to collect money for the Society and the Church."

The earliest minutes we have of the Society's meetings are dated November 27, 1910. Mrs. W. R. Haight, the wife of a local minister - not our pastor - was President. At that meeting Mrs. J. L. Pritchard, now Mrs. M. G. Wright, was elected for the ensuing year. Other Presidents were:

1912-15 Mrs. J. H. White.

1916 - 17 Mrs. George Whitehurst. Here the Secretary's book is filled and the next book has not been found. How much longer, if any, Mrs. Whitehurst served we cannot say. Miss Marie LeRoy believes that Mrs. Charles Reid served as President for some years between 1917 and 1924.

1924. Dr. S. H. Templeman's Church annual gives the name of Mrs. S. G. Scott as President for that year. We have no more record until 1927.

1927. Dr. Templeman's Weekly Calendar gives the name of Mrs. D. Ray Kramer as President. Mrs. Kramer remembers serving for some time, but cannot be sure how many years. She probably served five or six years, but there is no more record until 1933.

1933 Mrs. D. M. Love.

1934 - 36 Mrs. W. C. Jackson, the last President.

Many hours of service were given and an untold amount of money raised and good done by these faithful Christian ladies who, up to 1936 when they disbanded were conscientious in their methods of raising money to promote the Lord's work. However, Dr. E. H. Potts, their pastor in 1936 was able to convince them that it was better to educate the people to give through a unified Church budget rather than patronize their festivals, bazars, etc. to raise money.

Among the many worthy deeds that the Society took upon itself voluntarily and that it was called upon to do we list a few of which we have record:

October 7, 1900 the Church in conference extended "a vote of thanks to the Ladies Aid Society for the beautiful collection plates which they have given us."

December 30, 1900 "Ladies Aid Society asked to look after arranging the parsonage."

February 7, 1904 "Ladies Aid Society asked to take into hand the fencing of the cemetery."

June 27, 1906 "Ladies Aid Society inquired if they may procure an individual communion set for the use of the Church and sell whatever of the present set will not be needed, and on motion they were authorized to do so."

November 7, 1906 "Ladies report that the money is in hand to purchase the individual communion set." The record indicates that the Society had a rotating committee on communion services, to make necessary preparations for each service and to "clean up after them."

February 26, 1908 "J. R. Pinner and W. T. Love, Sr. appointed with the Ladies Aid Society in regard to change in choir loft."

February 2, 1910 "Ladies (Presumably, Aid Society) given full authority to select and buy carpet which they found for seventy cents a yard, laid."

February 1, 1911 "Ladies given full authority to solicit funds to erect new steps and make other repairs." These are the present stone steps on the front and east entrances of the sanctuary, erected in May of that year.

We turn now to some notations found in the Secretary's book:

November 27, 1911 The Charity Committee reported \$29.80 and 200 garments given to the poor during the year. The Society voted to pay for repairs to the vestibule.

April 3, 1912 voted to purchase tracking for the floors.

October 29, 1912 voted to make certain repairs to the parsonage and assume responsibility for a reception for the new pastor.

January 28, 1913 agreed to assume the debt of plumbing in the new parsonage and in August of that year bought the electric fixtures for the parsonage.

On February 25, 1913 the Society agreed to assist the pastor in a religious census and to buy a cookstove for the parsonage.

March 25, 1913. Visiting Committee reported 127 visits made to the sick and to strangers. Agreed to have windows in the belfry covered with paper to resemble stained glass. The next monthly meeting, April 29, 1913, agreed to collect money to pay for an organ motor.

January 26, 1914 plans were made to provide book and communion cup racks for the pews.

On March 30, 1914 the Society agreed to repair the carpet in the Sunday School room. It was announced that the Church had requested the Society to have the parsonage cleaned and put in repair. The ladies gladly obliged.

March 27, 1916. Agreed to raise \$50.00 a month for ten months at the request of Dr. B. C. Henning, Pastor, to pay the indebtedness on the parsonage. It was also agreed at this meeting to purchase 50 new hymn books and five dozen glasses for the communion set for the Church.

November 28, 1916 arranged to repair the curtain in front of the choir.

February, 1933 voted to pay \$100.00 on interest due on the Educational Building debt. Also, to purchase dishes for the kitchen.

July 30, 1934. At the request of the Church agreed to supervise the janitor.

February 25, 1935 to purchase and install a new gas range for the parsonage, furnish flowers for the worship services and purchase floor oil.

In additions to festivals, bazars, etc. the Society employed many other methods of raising honest money for the Church. To mention just a few: Arranging lectures by noted speakers and selling tickets. Divided into two groups, the "Look Ups" and the "Look Afters" and, whichever group raised the most money in a given time was to be given a party by the losers. Boat and train excursions. Collecting soap wrappers for which they could get \$5.00 a thousand. Saving of surplus coat hangers for sale. On January 1, 1934 Mrs. Jackson, the President, stated that the Church wanted the Society to raise \$1000.00 that year. The Society was divided into different groups and each given specific assignments. The record does not state whether they raised the amount or not. Our guess is: they did. Father-Son banquets. On December 31, 1934 the Society voted to buy a six-year \$1000.00 Building and Loan stock to be paid in \$10.00 monthly installments. This was later changed to \$5.00 installments to mature in three and a half years.

This devoted service to the Lord was as it is represented in the Preamble and Article eleven of the Society's constitution adopted on November 30, 1910:

The Preamble: We, women members of the First Baptist Church, being desirous of bringing together the members of the congregation in closer ties of love and friendship; to aid the Pastor in his efforts to reach the people by spreading the influence of this brotherly relationship; and being anxious that in our midst and within our reach not one of His creatures shall want for the actual needs of this life; and wishing to raise money, in our small way, to help maintain our place for religious services and the further worship of God, do therefore adopt the following constitution . . .

Article II. Object: Its object shall be three-fold, (1) to cultivate the social life of the Church, (2) to help the poor of the Church and congregation, (3) to raise money to be spent for the care and keeping of the Church property, and for such worthy objects as the Society may deem wise.

Disbanding: When the Society disbanded it had 83 members. At the October 28, 1935 meeting the following notation is taken from the minutes: "The President (Mrs. W. C. Jackson) said it had been suggested the Aid Society merge with the Woman's Missionary Society. She asked the ladies to give it their careful consideration." At the last two meetings of the Society the following decisions were made:

November 25, 1935. "The question of merging the Aid Society with the Woman's Missionary Society, which was left open from the previous month for the ladies' careful consideration, was brought up and after a thorough discussion it was moved, seconded and unanimously voted to merge the Ladies Aid Society with the Woman's Missionary Society."

February 24, 1936. "In reference to the Aid Society merging with the Woman's Missionary Society, the Ladies Aid Society met with the Woman's Missionary Society on December 2, 1935 and the President, Mrs. W. C. Jackson, presented the request to the Woman's Missionary Society. A discussion followed, as the Aid is a money-making Society, and it is not Biblical for the Woman's Missionary Society to make money, the President, Mrs. I. A. Ward, the Pastor, Dr. E. H. Potts, and the Society as a whole (Missionary Society) objected to the merging of the two Societies. The new business of the above date was then taken up. It was suggested that the Aid Society disband. This was thoroughly discussed. At this time prayer was offered by Mrs. J. L. Pritchard that the Lord would guide us aright in this movement. It was then moved, seconded and unanimously voted to disband the Ladies Aid Society. It was also voted to take care of the \$500.00 Building and Loan stock until the expiration of its maturity."

CHAPTER XXVI

Woman's Missionary Society

The Woman's Missionary Society is another organization that, according to the evidence was organized and going strong for some time before the Southern Baptist Convention set up a southwide program in 1888. Mrs. Clate Aydlett states that she remembers the Ladies Aid Society being organized around 1888 and that the Woman's Missionary Society was organized long before that. However, we know nothing of its officers nor activities in those early days of its existance. We do have reason to believe that when the State and Southwide programs were organized the Society in this Church was in perfect accord and have through the years co-operated to make the work of powerful effect that it is today.

The earliest actual record of the Society's existance is the appointment of Mrs. T. S. White, Miss Lilly Grandy and Miss Florence Bell as a committee to draw up suitable resolutions of respect to a former member, Mrs. Virginia (Affectionately known as Jennie) Weatherly, who was buried on January 15, 1896. If those resolutions could have been found they might have revealed that she had been President.

Ten years later, and this is the next actual record that we have, this Church and its Woman's Missionary Society had a prominent part in the organization of the Associational Woman's Missionary Union. The Chowan Association was in session at Rocky Hock Church on May 22-24, 1906. On the second day it was "ordered that hereafter one hour during the sessions of the Association shall be yielded to the work of the Women and that a Standing Committee be appointed to make a report upon their work and that space be allowed in the Minutes for this work."

The organizational meeting was held at the stand and did not interrupt the Association's proceedings except to draw the interested women and a few interested or curious men from the Church Auditorium. Dr. John F. Vines, our pastor, was present and made an address on "The Power of Woman's Influence." Mrs. Vines addressed the meeting on

“Young Ladies’ Mission Clubs.” Mrs. Vines had called the meeting to order and was elected its first Superintendent. This title was maintained until recently it was changed to President. Another of our members, Miss Cora White, still a faithful member of our Society, was elected Secretary-Treasurer. Soon after, she became Mrs. George A. Twiddy.

At that first meeting the Society of this Church reported a Young Ladies Society (Now Young Woman’s Auxiliary) and a Sunbeam Band. Total enrollment for the Society and its auxiliaries was 45 and a total of \$138.20 had been raised for all causes. Since then the Society has added the Royal Ambassadors auxiliary for boys and the Girl’s Auxiliary. Following is a progress report with a check of from five to ten year intervals showing what information could be gleaned from the Associational minutes:

1912 one Y. W. A., one Sunbeam Band; contributions, \$377.70.

1917 one Y. W. A., one Sunbeam Band, contributions, \$267.63.

1926 one Y. W. A., one G. A., one R. A. and one Sunbeam Band; contributions \$1,341.31. The first Mission Study Course was opened on January 18, 1926 and, as did other Societies in the Association having Study Courses, reported its number enrolled which was 75. The book studied was Prayer and Missions by Helen E. Montgomery. Mrs. E. F. Aydlett, Sr., notes that Mrs. J. H. Ballard (Affectionately known as Eugenie) was Literature Chairman and that whatever job she had, she was a perfectionist. This, of course meant that the Study Course was an outstanding success.

1930 one Y. W. A., two G. A.’s and one Sunbeam Band. Contributions \$1,704.86. The Study Courses in the Association, if any, were not given in the minutes. However, this year the Society is recorded as having achieved the Standard of Excellence.

1935 one Y. W. A., one G. A., one R. A. and one Sunbeam Band. Contributions, \$631.08. Not until 1933 did the Societies of the Association begin reporting total enrollment of the Societies and their Auxiliaries. This year we reported 175. 1933, 175 and enrolled in Mission Study Course, 110.

1940 one Y. W. A., two G. A.'s, one R. A. and one Sunbeam Band. Contributions, \$670.29. Total enrollment 181 and enrolled in Mission Study Course 125.

1945 one Y. W. A., two G. A.'s, one R. A. and one Sunbeam Band. Contributions \$2,100.03. Enrollment 214 and enrolled in Mission Study Course 140.

1948. From this year forth amount of contributions were not called for in the report forms furnished by the statistical department in Nashville, Tenn. as they are included in the Churches' unified budget. Instead, the number of tithers are called for and this year the Society reported 56.

1950 one Y. W. A., two G. A.'s, one Sunbeam Band. Total enrollment 261 and enrolled in Study Course 427. Tithers, 77. This year the R. A.'s were transferred to the Brotherhood.

1955 one Y. W. A., two G. A.'s and one Sunbeam. Total enrollment, 211. This year the Uniform Church Letter (Report blank) ceased to call for Mission Study Course enrollment. This does not mean that the Society has ceased that activity - it is just not reported. Tithers, 122.

1960 one Y. W. A., two G. A.'s, two Sunbeam Bands. Enrollment, 288. Tithers 51.

As stated above there is no actual record of the early Presidents of the Society. The closest we can get to them is a statement by Mrs. J. H. LeRoy, Sr., that around 1900 Mrs. M. G. Grandy was President. The first record we have, gives the name of Mrs. Claude W. Duke, wife of the pastor, as President and this was in the Church Treasurer's report for 1901. No further record is found until 1906 when Mrs. T. S. White was President. Mrs. Duke could have served from 1901 to 1905 when she moved away. Or, Mrs. White could have taken the office during that time. Both must have been very capable women.

1907 Mrs. John F. Vines, the pastor's wife.

1908-1909 Mrs. J. H. LeRoy, Sr.

1910-1912 Mrs. E. W. Stone, the pastor's wife.

1913-1918 no record has been found.

1919-1920 Mrs. W. C. Jackson.

1921 Mrs. H. K. Williams, the pastor's wife.

1922-1925 Mrs. J. H. White.

1926-1928 Mrs. S. E. Leigh. In 1926 and 1927 the Associational W. M. U. awarded this Church Society the Banner for "having all organizations and doing the best all round work for the past year." Another significant fact to us is that it was the Newbold Banner, given to the Association by our own Mrs. S. C. Newbold.

1929 Mrs. R. L. Garrett. This year and for the next four our Society achieved the Standard of Excellence.

1930 Mrs. I. A. Ward.

1931-1932 Mrs. S. E. Leigh.

1933-1935 Mrs. I. A. Ward.

1936 Mrs. Carroll Abbott.

1937 Mrs. S. G. Scott, Sr.

1938-1939 Mrs. E. N. Ferebee.

1940-1943 Mrs. W. T. Culpepper.

1944-1947 Mrs. J. H. LeRoy, Jr.

1948-1949 Mrs. D. M. Love.

1950-1951 Mrs. W. W. Massey, Sr.

1952 Mrs. C. D. Johnston.

1953-1956 Mrs. James F. Tuttle. In 1955 this Society was the only one in the Association that is credited in the minutes as being an A-1 Society.

1957-1958 Mrs. Delbert D. Dudley.

1959 and 1960 Mrs. E. A. Swain.

CHAPTER XXVII

Sunday Bulletins

The earliest bulletin we have any trace of, through the Church minutes or the bulletins themselves, is a copy of Pastor Charles A. G. Thomas' New Year bulletin for the year 1892. This was probably so favorably received by the congregation that the use of every Sunday bulletins were within a few weeks authorized. The minutes for March 20, 1892 read: "On motion hymns and announcements be printed on slips and placed in the pews every Sunday." This, we believe to be the initiation of the Sunday by Sunday use of the bulletin. However, the word "slips" indicates that it was a front and back page only rather than the attractive four-page folder type New Year bulletin which inspired its use.

These slips were still in use on July 5, 1899 when it was "voted to continue the slips, but announcements, etc. be made by someone other than the pastor - he to announce only funerals or other things very unusual." Why, may we ask, should anyone make announcements that are already printed in the bulletin? That is the purpose of the bulletin, and a lot of verbal announcements detract from the solemnity of the worship service. Of course the Pastor or someone should interrupt the order of worship for "things very unusual" by which is meant, things that need special emphasis in addition to the printed bulletin.

The next year on December 30, 1900 "J. D. Sykes was directed to have added to slips that everyone who attends this Church was supposed to contribute towards its expense." We have been unable to locate a copy of that early so-called slip and how long they were in use we cannot say. They may have been in use on November 6, 1904 when "Upon motion the pastor is directed to have leaflets (Probably a four-page bulletin) published for use on Sunday, December 11 when the Convention (Baptist State Convention) will be here." It is possible the congregation wanted something more elaborate and showy for the Convention Sunday. Or, they may have been discontinued and the above motion was to have the leaflets for the Convention Sunday only. We do not know.

We cannot say when the four-page leaflet type of bulletin was initiated on a permanent basis. Efforts to locate early copies have yielded only Pastor Thomas' New Year copy. The next one found was Pastor Templeman's Weekly Calendar for Sunday, November 22, 1925, and we do know that they have been in continuous use since that time. Except, however, during World War II the Church as an economy measure returned to the two-page slips for a short time.

On the following pages we have reproduced in chronological order, as nearly as possible in style of type, arrangement, etc. an assortment of six bulletins, including the two mentioned above. Dr. Templeman's 1925 Calendar had its date and "Come Tonight" on the inside crease and we have had to move them to the right in order for it to show in this book.



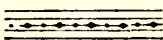
New Year's

❖ GREETING ❖

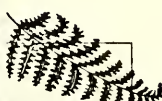
FROM

❧ MY PASTOR, ❧

1892.



LANE SIMONS, JOB PRINTER,
Carolinian Building, Elizabeth City, N. C.



THE PASTOR'S NEW YEAR GREETING.

DEAR FRIEND:

A beautiful volume lies open before us. It has 365 bright and spotless pages. Upon the golden clasp which binds these pages together are the figures 1892. Upon these pages you are to write the record of your life. When one begins to write a record which shall go down the ages how carefully he gathers all the materials and helps from every possible source! How earnestly he musters all his talents and concentrates them in that important work. You are writing a record which will meet you in eternity. Let me beg you in the name of our Saviour to write a record which shall call forth the "well done." As you enter upon the year 1892 your pastor bids you

A ♦ HAPPY ♦ NEW ♦ YEAR!

May God fill it with joy and crown it with success.

♦♦ THE ♦ RETROSPECT. ♦♦

We have said farewell to 1891. We have heard the last echo of the "peal which rang her funeral knell." But a glance back may help us to appreciate more the goodness of our God. 1891 has been the grandest year in the history of our Church. During the year we have seen the beautiful house of worship dedicated free of debt, the furniture put in place, and every dollar paid as it came due. We have sent out a colony to organize a new church and yet our congregations have grown until the cry is for more room and our contributions have increased so as to enable an advance of Pastor's and sexton's salary, and a large increase of our pledges to Conventional objects. As we look over the year we are constrained to exclaim "What hath God wrought!" Let us thank God for 1891 and take courage for 1892.

THE PROSPECT

Was never brighter, the opportunities never greater. Duty is ours, results are Gods. If we faithfully perform our duty God will abundantly give the results. The outlook for the Baptists in the East was never better. We need to watch and pray; to work and be willing to wait on the Lord. God says to us "Go." When we obey every obstacle and barrier will melt away. Let us gather our talents, energies and means together and use them for Christ.

There's much to be done during 1892. Will you not enter more earnestly into church work? Let us try to get every member of the church into the Sunday School. You need to awaken to that work. The school can be made a great power in the community. For Christ's sake help us carry it forward. The women's meetings are slimly attended, let us make an effort to get every sister to identify herself with that work. The Young People's department is growing. Let us not only strive to get the young people to work, but every member of the church.

Let us be "loyal to Christ in all things and at all times."

The demands of Conventional Boards are greater this year than ever. This Centennial of Missions should impress every one of us with the grandeur of missionary work and we should cheerfully and freely give of our means to carry the gospel to those who have it not. The work of the orphanage should be very near to us. Its appeals should be freely and fully answered. The work of Education must not be forgotten. The College has done wonders for the Baptists. Let us rally to every call from the Educational interests.

In closing I desire to emphasize the importance of taking the *Biblical Recorder*. You cannot be an intelligent Baptist without it. Let us try during 1892 to get the *Recorder* in every family in the church. Reader, do you take it? Begin at once and let this ray of information enter into your home. Then you ought also to have *Charity and Children*, the organ of the Orphanage; *The Foreign Mission Journal* and *The Home Field*, and if you desire another paper none is better for you than *The Baptist*, published in Baltimore. The pastor will receive subscriptions for these papers. Let us make 1892 the best year in our church work. May God's richest blessings rest upon you.

Affectionately Your Pastor,

January 1st, 1892.

CHAS. A. G. THOMAS.

YOU ARE INVITED TO ATTEND SERVICES

HELD AT

Elizabeth City Baptist Church

EVERY SUNDAY.

Sunday School, 9:30 A. M.

Preaching, 11:00 A. M., and 7:00 P. M.

Young Peoples' Meeting, 3:00 P. M.

Prayer Meeting Every Thursday, 7:30 P. M.

STRANGERS ALWAYS WELCOME.

"Come thou with us and we will do thee good."

Chas. A. C. Thomas, Pastor

*"I was glad when they said unto me, let us go into the
house of the Lord"*

Weekly Calendar

OF THE

First Baptist Church

Main and Dyer Streets
Elizabeth City, North Carolina

"EVERY BAPTIST COUNTS ONE"

SAMUEL H. TEMPLEMAN, Pastor

Residence, 210 West Main Street

Residence Telephone 380

MISS INEZ REID, Church Secretary

Residence, 201 West Main Street

Residence Telephone 307-W

C. P. Harris Clerk
Miss Inez Reid Treasurer
J. G. Gregory Chm. Deacons
J. D. Sykes Chm. Co-op. Com.
S. E. Williams Chm. Ushers

Mrs. I. M. Meekins Organist
Mrs. S. G. Scott Pres. Aid Soc.
Mrs. J. H. White Pres. W. M. S.
Mrs. V. Cartwright Pr. Y.W.A.

Today our service is "In Remembrance of Him". This is a good beginning of our meeting.

The pastor found that this church has a splendid reputation in the State Convention. Many of the brethren asked how we were able to line up so many people in mission and benevolent programs. We are able always to line up people who love the Lord. If a man does not love the Lord he will not stay lined up. Remember the entire state will have its eyes on us on December 6, which is "sign up" Sunday. Let us set them a real pace that can be wired to the Recorder that night.

It is the everlasting train work of every soul, that is going to count in this meeting. If you can do something, do it for Jesus, not for men. Do not let your desire for prominence keep you from glorifying His name. But some one will say, "What can I do?" Well the first thing we can all do is to be at the services. If you could go to the fair, a ball game or a social function, you can surely go to church.

Remember the afternoon service is just one hour. Would the heart of Christ be grieved to see you go off to some social engagement or something that can be put off. Do not grieve the heart of Him who died for you. The first thing then is to be at all the services possible. The next thing is to get some one to come with you. Do that. Then if you are asked to sing, remember it is not done to fill the choir. If the pastor asks you to do something, remember he thinks you can do it. This is the way to help the meeting.

The orphanage offering is next Sunday. The church voted in its Annual meeting to take this offering. Do in this offering as you would want the brethren to do by your children if God were to call you home to Him.

Dr. Fuller will be with us Monday evening for his first service. Let us be on hand and welcome him a warm welcome. We think it would be especially fitting to have our Board of Deacons to lead in this welcome. They would find that they had a gallant company with them. As our pastor asks for anything let us show that we are willing to be lead in paths of usefulness. Our meeting will call for the best within us.

Our Sunday School is striving for the Standard of Excellence. A few points we have already gained. We have been very weak on bringing our bibles. However last Sunday, one of the classes in the Adult Department made 71% and another made 31%. The men could help to raise this standard if they would. Let's watch for the best record yet. The Junior department is doing fine on this point.

The Woman's Missionary Society will meet Monday afternoon at 3:30. Mrs. S. H. Templeman has charge of the program for the afternoon. A good attendance is desired. Plans for the meeting which begins Monday evening will be discussed. A good part of the time will be devoted to prayer for our meeting. Dr. Templeman may present some work for us to do.

The Sunbeams will meet at 3:30. This is a good time for both mother and child to attend their respective meetings.

All Intermediate B. Y. P. U. people who will take an active part in the Auxiliary choir will be present Sunday night at 6:30. We will practice, and make final arrangements for this choir.

Would you like to have a list of missionaries who have gone out from North Carolina? You are preaching the gospel, and ministering to the sin sick soul and diseased body by your contribution to Missions. Here is a list; keep it for further reference:—

Sunday,
November
22
1925

C
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N
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G
H
T

R. T. Bryan, Shanghai, China.
 T. C. Britton, Soochow, China.
 Mrs. T. S. Britton, Soochow, China.
 G. P. Bostwick, Pochow, China.
 Mrs. G. W. Green, Canton, China.
 Miss Sophia Lanneau, Soochow, China.
 W. C. Newton, Hwanghsien, China.
 E. F. Tatum, Shanghai, China.
 D. W. Herring, Cheng Chow.
 Mrs. C. K. Dozier, Fukoka, Japan.
 Miss Catherine Bryan, Yangchow, China.
 Mrs. W. H. Tipton, Wuchow, China.
 Mrs. W. D. Bostic, Pochow, China.
 C. A. Leonard, Manchuris, China.
 J. B. Hipps, Shanghai, China.
 H. H. McMillan, Soochow, China.
 Mrs. H. H. McMillan, Soochow, China.
 Miss Pearl Johnson, Shanghai, China.
 Miss Attie Bostic, Aai-an-fu, China.
 A. R. Gallimore, Yingtak, China.
 J. C. Powell, Oyo, Nigeria, Africa.
 Mrs. J. C. Powell, Oyo, Nigeria, Africa.
 L. B. Olive, Chinkiang, China.
 Mrs. L. B. Olive, Chinkiang, China.
 James Walton Moore, Chefoo, China.
 Gordon K. Middleton, Kaifeng, China.
 Mrs. Gordon K. Middleton, Kaifeng, China.
 Geo. N. Herring, M. D., Pingtu, China.
 Mrs. M. T. Rankin, Canton, China.
 Miss Alda Grayson, Laichwofu, China.
 Miss Naomi Schell, Kokura, Japan.
 Miss Laura Cox, Guaymas, Mexico.
 L. E. Blackman, Yangchow, China.
 Mrs. L. E. Blackman, Yangchow, China.
 Miss Katie Murray, Chengchow, China.
 Miss Rachel Newton, China.
 Wm. E. Hines, China.
 Dan T. Hurley, Roumania.
 Mrs. New Lawrence Bostick, China.
 Mrs. Emma Wilson, Norwood, China.
 J. A. Abernathy, Tsinan, China.
 P. E. White, Kaifeng, China.
 Mrs. P. E. White, Kaifeng, China.
 F. T. N. Woodard, Kwe Lin, China.
 Mrs. T. Nell Johnson, Shanghai, China.
 Miss Marjorie Spence, Temuco, Chile.

OUR CHURCH ORGANIZATION

Term Expires Dec. 31, 1925.

P. C. COHOON
M. P. JENNINGS
S. G. SCOTT
P. D. TWIDDY
A. J. SCOTT

THE DEACONS

Term Expires Dec. 31, 1926.

W. T. LOVE
J. L. PRITCHARD
E. M. STEVENS
C. P. HARRIS
J. B. ANDERSON

Term Expires Dec. 31, 1927.

J. G. GREGORY
C. F. GARRETT
DR. S. W. GREGORY
C. H. TWIDDY
J. B. ALDERMAN

CO-OPERATIVE COMMITTEE

J. D. SYKES, Chm.	KENYON BAILEY	ROLAND GARRETT	MARTIN JENNINGS
L. W. HOLLOMAN	MARION LOVE	W. C. JACKSON	JAMES L. BALL
J. J. WHITE, Jr.	T. O. BUNDY	R. W. BERRY	ROBERT GRIFFIN
RAY TWIDDY	EDWIN FEREBEE	RALEIGH GRIFFIN	JOSEPH H. BUNDY
S. E. WILLIAMS	J. W. WILCOX	W. A. BUNDY	HARRY JACKSON
C. C. BAILEY	J. H. BALLARD	JOSEPH L. LAMB	JACOB COX
			ALLIE WHITE

FINANCE COMMITTEE

C. P. HARRIS	W. T. CULPEPPER	W. L. SMALL	G. A. TWIDDY	INEZ REID
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USHERS

J. V. WHITEHURST	J. D. SYKES	S. E. WILLIAMS, Chairman	RAY TWIDDY	J. W. WILCOX
J. J. WHITE, Jr.	MARION LOVE	R. W. BERRY	E. N. FEREBEE	T. O. BUNDY
		J. H. BALLARD		

CHOIR

Mrs. I. M. MEEKINS, Organist;	Asts. Miss	EMERALD SYKES, Mrs. D. W. HARRIS, Jr.	
Sopranos	Mrs. S. G. Etheridge	Miss Dorothy Scott	Miss E. Sykes
Mrs. J. L. Pritchard	S. M. Boettcher	Miss Ruth White	Basses
Mrs. J. B. Alderman	Mrs. D. W. Harris, Jr.	Altas	S. G. Scott
Mrs. E. N. Ferebee	Miss Annie M. Seeley	Mrs. W. C. Twiddy	J. B. Alderman
Mrs. S. E. Leigh	Miss Grace Sanderlin	Mrs. J. D. Sykes	J. S. Seeley
			J. C. Wood
			Tenors
			J. Paul Sawyer
			D. Walter Harris
			Joseph Pinner

THE SUNDAY SCHOOL

C. H. Twiddy	Supt.	A. J. Scott	Secretary	P. D. Twiddy	Treasurer
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DEPARTMENTAL SUPERINTENDENTS

L. W. Holloman	Senior Adult	Mrs. J. L. Pritchard, Primary and Beginners
J. Paul Sawyer	Intermediate	Miss Inez Reid
Miss Kate Wood	Juniors	Mrs. S. M. Boettcher
		Home Dept.

ORGANIZED CLASSES

ADULT DEPARTMENT

Business Men's Bible Class

J. G. Gregory Teacher
G. R. Barrow President

Alathea Bible Class

Mrs. S. E. Leigh Teacher
Mrs. Ida Stegar Pres.
(Monthly meeting 1st Monday evening of month)

Baraca Bible Class

J. B. Alderman Teacher
D. W. Harris, Jr. Pres.

The T. E. L. Class

Mrs. I. M. Meekins Teacher
Mrs. W. C. Jackson Pres.
(Monthly meeting last Tuesday evening of month)

Fidelis Bible Class

S. H. Templeman Teacher
Miss Elizabeth Nash Pres.
(Monthly meetings 2nd Monday evening of month)

YOUNG PEOPLE'S DEPARTMENT

Jr. Fidelis Bible Class

Mrs. W. T. Love Teacher
Helen Leigh President

Sr. B. Y. P. U.

St. Clair Bailey, President
Jacob Cox, Vice President
Inez Cartwright, Rec. Sec. and Treas.
Elizabeth Williams, Cor. Sec.
Elizabeth Sykes, Chorister
Emerald Sykes, Pianist

Intermediate B. Y. P. U.

Mrs. S. H. Templeman, Ldr.
Ebert Bailey, President
Doris Abbott, Vice President

Baethian Bible Class

E. T. Burgess Teacher
J. C. Abbott President

Evelyn Jennings, Rec. Sec.
Mary L. Bailey, Cor. Sec.
Elwood Ball, Treas.

Jr. B. Y. P. U.

Miss Bernice Twiddy, Ldr.
Mrs. V. Cartwright, Asst. Leader
Mrs. E. Pappendick, Asst. Leader

Oceola West, President
Evelyn Hettrick, Vice Pres.
Elizabeth Bright, Rec. Sec.

Florence Ballard, Rec. Sec.
Edwin Culpepper, Treas.
Russell Evans, Librarian
Horace Jones, Chorister

Sunbeams

Vera Jennings, President
Katherine Miller, Vice Pres.
Mrs. M. P. Jennings, Ldr.
Inez Templeman, Sec.
Francis Jennings, Treas.
Horace Jones, Chorister

MISSIONARY SOCIETIES

The Woman's Missionary Society

(Last Monday of month)
Mrs. J. H. White, President
Mrs. J. H. LeRoy, Vice Pres.
Miss Inez Reid, Secretary
Mrs. E. N. Ferebee, Pianist
Mrs. R. C. Abbott, Auditor

Girls' Auxiliary

Inez Reid Counselor
Evelyn Jennings, President
Clara Pritchard, Vice Pres.
Selton Twiddy, Rec. Secretary
(Meets 1st and 3rd Sunday afternoons)

The Young Woman's Auxiliary

Mrs. Vernor Cartwright, Pres.
Miss Hilda Jordan, Vice Pres.
Miss Inez Cartwright, Rec. Sec.
Miss Mary Owens, Treas.

AID SOCIETY

(First Monday in month)

Mrs. S. G. Scott	President	Mrs. P. D. Twiddy	Treasurer
Mrs. S. M. Rogers	Vice President	Mrs. E. M. Ferebee	Secretary

*"I was glad when they said unto me, let us go in the
house of the Lord"*

Weekly Calendar
OF THE
**First Baptist
Church**

Main and Dyer Streets

Elizabeth City, North Carolina

"EVERY PERSON COUNTS ONE"

GERALD H. PAYNE, Pastor

210 W. Main Street

Phone 296

MISS LOUISE McDANIEL, Secretary

Residence Phone 296

Office In Church—Phone 987-W

Office Hours: 9 A.M. to 12

Sunday, September 23, 1928.

MORNING WORSHIP

Prelude—"Selected."

Holy! Holy! Holy!

Invocation

Anthem—"O Worship the Lord" Blose

Hymn No. 244.

Prayer

Hymn No. 74.

Offertory—"Selected."

Anthem—"Seek Ye the Lord" Geibel

Sermon—"TELLING JESUS" Pastor

Hymn No. 136.

Benediction

Postlude—"Selected."



EVENING WORSHIP

Prelude—"The Farewell" Fosti

Doxology.

Hymn No. 67.

Violin Solo Miss Bertha Elizabeth Thalley

Hymn No. 66.

Prayer.

Hymn No. 54.

Offertory—"Melody in E Minor" Chopin

Anthem—"O Render Thanks" Albert Pontius

Sermon—"THE GREAT GOD IN THE HANDS OF A MAN" Pastor

Hymn No. 41.

Benediction.

Postlude—"Festal Postlude in F" Lemoigre

NEWS AND ANNOUNCEMENTS

Prayer meeting Wednesday evening at 7:30 P.M. All members of the Church are cordially invited.

The last news from Miss Mary Louise Bailey, who is in the hospital at Greenville, is that she is a little improved.

The meeting of the Chowan Association was a good one considering the weather. It rained, and then rained some more but we carried on just the same. The Association will meet with the Sawyers Creek Church next year, and Rev. R. W. Prevost, is to preach the sermon.

The Ladies' Aid Society will meet Monday afternoon at 3:30 instead of 4:00 o'clock. Please note the change.

Mrs. I. A. Ward, will be calling upon some of those this week who have pledged for the Building Fund. No, we are not dunning anybody, but we just simply must have the money if the work is to go on. So when she calls please do your best for her.

Mrs. D. A. Morgan, and Mrs. H. S. Overman, will present a play in the Annex of the First Baptist Church Friday evening, September 28th, at 8:00 o'clock, entitled "A Manless Wedding from Kinny Keet." This consists of a beautiful bridle chorus, brides maid, maid of honor, solos and dialogues. It will be given for the benefit of the First Baptist Church, and Christ's Episcopal Church. Admission 25 cents to all. Come and laugh your sorrows away—as this is a tackey affair and full of screams. All Star Cast.

What do members receive from their church? If they are saved by the Grace of God they receive: 1. Regular Spiritual instruction and inspiration. 2. A systematic and definite Bible Study through the Sunday School. 3. An opportunity every week for prayer and conference with other Christians. 4. The comfort and friendship of other disciples. 5. Opportunities for Christian service in a great variety of the best causes known to the world. That is, if they take advantage of their privileges.

What does a person get from the church, if he be a member and not a Christian? Nothing, he is out of place, and if he gives advice it is from a wordly heart and brings trouble to the church. "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Jesus.

Are you a Christian? Then if you would be happy, and enjoy your religion take your bible and visit some lost person and pray with them about their soul's salvation. "He that winneth souls is wise."

A Church member ought to give his church in return for the blessings received. 1. A loyal and uncritical affection. 2. A systematic and generous offering of the Lord's money to meet all necessary expenses. 3. A regular and joyful attendance of all prayer service and its Bible study. 4. The best services of heart and mind of some of the work the church is doing. Amen.

Members of the Intermediate B. Y. P. U.—Come promptly at 6:30. Bring your Bibles with you.

The Y. W. A. will meet on Tuesday evening at 6:00 o'clock.

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and, on profession of our faith, having been baptized into the name of the Father, the Son, and the Holy Ghost, we do now humbly and thankfully acknowledge ourselves under the most sacred obligations to be the Lord's.

Relying on the gracious aid of the Holy Spirit, we declare it to be the solemn purpose of our hearts to walk together in Christian love, to strive for the advancement of this Church in knowledge, holiness and comfort; to promote its prosperity, and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute as God may prosper us, to the payment of the expenses of the Church, to the relief of the needy, and to the spread of the Gospel. We do also confess it to be our Christian duty to maintain family and secret devotion to search the Scriptures, and religiously to educate our children; to seek the salvation of our kindred and acquaintances, to walk circumspectly before the world, to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to attend as far as we are able, the meetings of our Church, and to be zealous in our efforts to advance the kingdom of our Savior.

We furthermore confess ourselves solemnly bound, as one body in Christ, to watch over one another in brotherly love; to remember one another in prayer; to comfort one another in sickness and distress; to cultivate Christian sympathy and courtesy; to be slow to take offense, ready for reconciliation and mindful of the rules of our Savior to secure it without delay. We moreover engage, that when we remove from this place, we will, as soon as practicable, unite with some other church of like faith, where we can carry out the spirit of this covenant and principles of God's Word. Amen.

"Keep, therefore, the words of this covenant, and do them that ye may prosper in all that ye do." (Duet. 29:9.)

First Baptist Church

ERWIN H. POTTS, Th.D., Pastor

ELIZABETH CITY, N. C.

~~~~~  
Sunday, November 11, 1945  
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Morning Worship—11 O'clock

"The Lord is in His Holy Temple; let all the earth keep
silence before Him."

Sunday School—9:45 A.M.

Morning Worship—11:00 O'clock

Hymns Nos. 2, 380 and 244

Hymn Anthem—"America the Beautiful" The Choir

Sermon—"OPENING THE WINDOWS OF HEAVEN" Pastor

The Baptist Training Union—6:15 P.M.

Evening Worship—7:30 O'clock

Hymns Nos. 33 (First and 4th Stanzas), 145, 337 and 242

Anthem—"Beautiful Saviour" (Old Crusaders' Hymn) The Choir

Sermon—"THE TRIUMPHANT CHURCH" Pastor

THIS WEEK'S OPPORTUNITIES

MONDAY:

3:30 P.M. Junior Choir Rehearsal.

7:30 P.M. Royal Ambassadors meet.

8:00 P.M. Y.W.A. meets with Miss Lescelles Davis, 623 Cedar St.

WEDNESDAY:

3:30 P.M. Youth Choir Rehearsal.

7:30 P.M. Mid-week Prayer Service.

8:30 P.M. Adult Choir Rehearsal.

THURSDAY:

7:30 P.M. Adult Choir Rehearsal.

THE FLOWERS TODAY are given in memory of Mrs. W. J. Broughton by her children, Mrs. D. Walter Harris and Mr. W. R. Broughton.

THE N. C. BAPTIST STATE CONVENTION meets in Raleigh First Baptist Church this week, Tuesday through Thursday.

WE WELCOME the members of the Elizabeth City High School Band and the American Legion as our special guests this morning.

TUNE IN OVER WCNC today at 1:00 o'clock and hear transcribed messages by Dr. A. H. Compton, famous physicist and Nobel Prize winner, and John Foster Dulles, famed international statesman, and songs by Edward Davies, well-known network baritone. These appear in the interest of "Men and Missions Sunday" which is today.

"TRUST ME, TRY ME, PROVE ME"
PROPOSED BUDGET FOR THE YEAR OF 1946
 Recommended by the Finance Committee and the Board of Deacons

FIRST BAPTIST CHURCH

MISSIONS:

Baptist Cooperative Program	\$3,000.00	
Associational Missions	300.00	
Fellowship Fund	200.00	
American Bible Society	25.00	
Associational Minutes	20.00	
Mills Home (Baptist Orphanage)	725.00	
Baptist Hospital	175.00	
State Missions	200.00	
Home Missions	200.00	
Foreign Missions	200.00	\$ 5,045.00

(These goals for State, Home and Foreign Missions are not to include those gifts made by the W.M.U. organizations)

CURRENT EXPENSES:

Salaries:

Pastor	\$3,300.00	
Secretary and Choir Director	1,500.00	
Organist	420.00	
Supt. of Buildings	1,800.00	\$7,020.00

Operations:

Sunday School	\$ 750.00	
B. T. U.	125.00	
Office supplies, bulletins	385.00	
Fuel, Lights, Gas, etc.	650.00	
Radio Broadcasts	120.00	
Pastor supplies	100.00	
Convention Expenses	125.00	
Music and Choir	100.00	
Miscellaneous, etc.	700.00	
Repairs	2,000.00	
Insurance and Taxes	200.00	\$5,255.00

Total Current Expense		\$12,275.00
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TOTAL BUDGET		\$17,320.00
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GOD'S WORD SAYS:

Leviticus 27:30—"All the tithe of the land is the Lord's; it is holy unto the Lord."

Malachi 3:10—"Bring ye all the tithes into the storehouse . . . and prove me now herewith saith the Lord."

Deut. 16:17—"Every man shall give as he is able, according to the blessing of the Lord."

Acts 20:35—"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

"LOYALTY LIFTS THE LOAD"

“STEP UP YOUR GIVING TO MATCH YOUR LIVING”

SOURCES OF INCOME TO MEET THIS PROPOSED BUDGET:

MISSIONS:

The first five items in the above suggested goals for missions are to be subscribed to and paid through your church envelopes -----

\$3,545.00

(To meet this goal you should subscribe at least 35 cents out of every dollar for this purpose)

Orphanage—First Sunday's collection in the Sunday School and at Thanksgiving \$ 725.00

Hospital — Mother's Day in Sunday School ----- 175.00

State Missions—One Sunday in Sunday School and Plate Offering ----- 200.00

Home Missions—One Sunday in Sunday School and Plate Offering ----- 200.00

Foreign Missions—One Sunday in Sunday School and Plate Offering ----- 200.00

Total to be raised through special offerings ----- \$1,500.00

Total Missions Offerings ----- \$ 5,045.00

CURRENT EXPENSES:

Sunday School (other than Missions) \$1,500.00

Plate Offering (Other than Missions) 1,200.00

Miscellaneous ----- 300.00

Total ----- \$3,000.00

To be subscribed to and paid through your church envelopes ----- 9,275.00

(To meet this goal you should subscribe 65 cents out of every dollar for this purpose.)

Total then for Current Expenses ----- \$12,275.00

GRAND TOTAL BUDGET ----- **\$17,320.00**

* * * *

THE BOARD OF DEACONS and Finance Committee recommend that this budget be adopted, that it be presented to the church for adoption on Sunday, November 11th, that pledges be accepted on the 18th and 25th of November and that those who have not by that time subscribed be canvassed on the first Sunday in December.

THIS PROPOSED BUDGET calls for \$875.00 more for missions than in 1945, and for \$221.00 more for current expenses than in 1945.

SUNDAY, NOVEMBER 18TH AND 25TH are to be known as “**LOYALTY SUNDAYS**” when every member is urged to attend services and enlist anew in the work of your church and especially to sign a card to let your church leaders and God know about how much they can depend on you in a financial way for 1946.

“SHARE TO THE FULL IN THE JOY OF GIVING”

A WORD FROM THE PASTOR:

My dear friends,

Once again we come to one of the great times in our church life. We are coming to the time when we will be called upon to express our loyalty to God and His cause in a financial way. We all know full well that God's Cause must be well-financed and that God has left us a marvelous way by which his program can be financed. He says, "upon the first day of the week, let everyone of you lay by him in store as God hath prospered him."

I feel sure that each one of you will want to share in the full the joy of having a part in the great work of His kingdom throughout the world. On November the 18th and 25th, we will have a special opportunity to show our loyalty to God. Let's fill our auditorium with loyal people on those days and make them the greatest of their kind we have ever known.

Cordially yours,

Erwin H. Potts

* * * *

LOYALTY means that our people will increase their pledges in proportion to the need as outlined in the budget.

A PARAGRAPH FROM OUR CHURCH COVENANT . . .

Every member of our church should take as his or her standard our Church Covenant in properly relating himself or herself to the program of our church. In it we covenant.

"That we will cheerfully and according to our ability, regularly contribute of our means for the relief of the poor, for the expenses of the church, for the maintenance of a faithful gospel ministry among, and for the spread of the gospel throughout all the world."

This covenant is entirely reasonable, and to everyone who complies with it in full, there is sure to come a large measure of happiness and serviceableness in the Christian life—regularly, cheerfully and according to ability.

WHEN MAKING A PLEDGE I ought to remember that our Lord gave his all, even unto his life, and that he only asks me to give a small percentage of my income to share the ministry of His love.

WHY SHOULD I SIGN A PLEDGE CARD? I don't know how much I will have this year, but, then, I promise to pay my light bills, gas bills, and phone bills, and my house payments and many other things that I have. Why shouldn't I sign a pledge card to the Lord who gives me life and strength to get what I have?

AM I GOING to designate upon this pledge card the least amount that I can give and get by with it, or am I going to put down a worthy offering for my Lord and His Cause?

"ACCORDING TO YOUR FAITH BE IT UNTO YOU"

The First Baptist Church

Elizabeth City, N. C.



THEY are not of the world, even as I am not of the world. Sanctify them in the truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me.

From Jesus' prayer for His followers—John 17.

MORNING WORSHIP, 11 O'CLOCK

January 28, 1951

The spirit of reverence pervades the sanctuary when silence is observed

Organ Prelude (**the people in devout meditation**)

“Sinfonia” from A Cantata Bach

Hymn of Praise (**the people standing**) “Crown Him With Many Crowns”—Hymn 325

Call to Worship

Invocation (**the people seated and bowed**)

Silent Prayer

The Lord's Prayer

Responsive Reading—Selection 125

Gloria (**the people standing**)

Anthem—“Lord, Most Holy” from “Stabat Mater” Rossini
Mrs. Frank Stilwell, Soloist

Scripture Reading — Matthew 25:1-30

Pastoral Prayer

Choir Response

Offering

Organ Selection—“O Blessed Jesu” Brahms

Solo—“Let Not Your Heart Be Troubled” Oley Speaks
Mrs. Lanier White

Hymn of Devotion—“O Lord and Master of Us All” Hymn 332

Dedication of Offering

The Sermon—THE STRANGE ECONOMY OF GOD The Pastor
Prayer

Hymn of Action—“Rise Up, O Men of God” Hymn 482

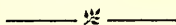
Benediction (**the people seated**)

Organ Postlude—“Finale” from “Second Organ Symphony” Widor

EVENING WORSHIP, 7:30 O'CLOCK

January 28, 1951

Organ Prelude — "Pastorale"	Carelli
Call to Worship and Invocation	
Hymn 198—"Now The Day Is Over"	Barnby
Hymn 317—"Beneath The Cross of Jesus"	Maker
Scripture Lesson—Genesis 9	
Anthem—"Praise the Lord"	Baines
Girls' Choir, Sylvia Long, Soloist	
Prayer	
Worship in Offering	
Organ Selection—"Adagio" from "Second Organ Symphony"	Widor
Anthem—"Sing Unto The Lord"	Protheroe
The Sermon—GRACE TO COVER ALL OUR SINS	The Pastor
Hymn 457—"I Would Be True"	Peek
Benediction	
Organ Postlude—"Finale" from "Second Organ Symphony"	Widor



CHURCH NOTES

WEDNESDAY being the fifth Wednesday in the month—the G.A.'s will not meet until Wednesday, February 7th.

TRIM AYDLETT, JR., left Wednesday to join the Coast Guard.

The following resolution drawn up and approved by the Dorcas Class in honor of Mrs. S. C. Newbold:

WHEREAS, Mrs. S. C. Newbold organized and taught for twenty-one years the Dorcas Sunday School Class of the First Baptist Church in Elizabeth City, N. C.: And whereas her long life was one of Christian simplicity, beauty, radiance, unselfishness, friendliness, helpfulness and loyalty to the great traditions and devotion to her Saviour: And whereas she touched and changed forever the lives of many of us who knew her in the church family: And whereas in her own home children and grandchildren have risen up to call her blessed, and to walk in her ways: And whereas the memory of this saintly handmaiden of the Lord is with us a perpetual benediction:

BE IT THEREFORE RESOLVED that we the members of the Dorcas Class, (1) Express our gratitude to God for her we loved so dearly and whom we now see no more: (2) Affirm our personal allegiance to the church she served and the ideals she followed: (3) Address ourselves afresh to the Sunday School and Church from which came so saintly and wise a leader, that others may be led to follow in her train: (4) Send copies of these resolutions to The Daily Advance of Elizabeth City, The Biblical Recorder and the family of Mrs. Newbold, and request their publication in our church bulletin and their inclusion in the records of our church.

Respectfully submitted,

Mrs. Lee Parker
Mrs. Sadie Gregory
Mrs. Bertie McDonald

THE MEMBERSHIP of our Sunday School and Church, also the Nursery Department, are deeply appreciative of the gracious offer of the ladies in the Dorcas Class (the class taught so long by Mrs. S. C. Newbold) of their class room to an expanding nursery department. Last week the carpenters cut an opening between this room and the adjoining nursery room. This means that the little children for so long hopelessly crowded, will now have three adjoining rooms. The faithful, competent leaders of this department are to be congratulated for the growth and progress of their group. They are now in a position to care for more children—and there are many more as yet unreached in our community. In the words of the old Sunday School song: "Bring them in to Jesus." Meanwhile class room facilities in a corner of the adult Sunday School assembly room have been provided for the Dorcas Class, including the installation of a door.

MRS. F. W. SIMONDS, mother of the former Mrs. George Twiddy, Jr., who died last year, has turned over to our Director of Music, Mrs. Stilwell, a valuable and choice collection of anthems, solo, and books on music which can be used to great advantage in our church music program. For this generous offer Mrs. Stilwell is profoundly grateful.

WE REGRET that more of our people were not present at the well-attended general meeting of our W.M.U. last Monday to hear the encouraging reports of the work of this group. Our W.M.U. under the leadership of Mrs. W. W. Massey is growing in numbers and increasing in influence and Christian service. Because of the large growth of the Jennie Overman Circle, it has been divided. Miss Kathleen Jackson is a leader of the group named for the missionary, "Frances Tally", and Mrs. S. H. Alford is leader of the group named for Miss Lottie Moon. A charming letter from Miss Mary Lee Ernest, expressing her appreciation for the Christmas remembrances, was read.

THE SYMPATHY of our membership is extended to the family of Mr. W. A. Jackson who died last week in his 83rd year.

OUR SYMPATHY is also extended to the family of Mrs. Karl Miller whose father died recently in Tarboro, N. C.

WE REMEMBER IN PRAYER:

Mr. D. M. Love, Colonial Hospital, Rochester Minn.

Mr. L. E. Owens, McGuire Veterans Hospital, Richmond, Va.

Mrs. S. G. Scott, Albemarle Hospital

Mrs. S. B. Harris, Albemarle Hospital

Mrs. J. C. Spence, Albemarle Hospital

Mr. N. S. Leary, 807 Pennsylvania Avenue

Mrs. J. H. King, 904 W. Church Street

Mr. Octavius Long, father of Mr. Raleigh Long, is in the Albemarle Hospital recuperating from an operation involving the amputation of a limb.

WHERE TWO OR THREE are gathered in Jesus' name our Savior has promised to be present. There have been times when almost that few met for the Wednesday prayer-service and felt his presence there. However many more have been coming lately. Last Wednesday on a chilly rainy evening the group actually over-flowed the Baraca Class room. Men and women are hungry for simple, direct communion with God and fellowship with one another. Join us in prayer and Bible study each Wednesday at 7:30.

Church Staff:

W. W. Finlator, Minister

Mrs. Frank Stilwell, Director of Music

Miss Emerald Sykes, Organist

Mrs. E. F. Aydlott, Secretary

The First Baptist Church

Elizabeth City, N. C.



"THE OPEN DOOR"

"God, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship and the Father's care and narrow enough to shut out envy, pride and hate. Make its threshold smooth that it may be no stumbling block to childhood, weakness or straying feet, but rugged and strong enough to turn back the tempter's power. God, make the door of this house the gateway to Thy Eternal Kingdom."

MAURICE W. GRISSOM, Minister

MORNING WORSHIP

AUGUST 6, 1961

ELEVEN O'CLOCK

Many find God in quietness. Do not unthinkingly disturb them in their quest.

- ° CHIMES FROM THE TOWER
- ° ORGAN PRELUDE (the people in devout meditation)
 - O Worship the King Mathews
- CALL TO WORSHIP (the people standing)
 - The Minister:** Come, walk in the way of the Lord with songs of gladness and joy.
 - The People:** O magnify the Lord with me and let us exalt his name together.
 - The Minister:** Honor and majesty are before the Lord; strength and beauty are in his sanctuary.
- ° HYMN OF PRAISE 172 Praise to the Lord, the Almighty
- INVOCATION The Lord's Prayer
- ° QUIET MEDITATION
- THE FIRST LESSON Jeremiah 26:1-7, 10-15
- QUIET MEDITATION
- THE SECOND LESSON Matthew 23:25-39
- PASTORAL PRAYER Choral Response
- ° HYMN OF CONSECRATION 242 The Lord is my Shepherd
- ORGAN OFFERTORY — I Call on Thee, Lord Jesus Bach
- THE DOXOLOGY
- DEDICATION OF TITHES AND OFFERINGS
- ANTHEM — All Ye Who Love the Lord Draw Near 16th Century
- Chancel Choir
- THE MESSAGE — **GOD'S REVELATION** The Minister
- HYMN OF INVITATION 347 Art Thou Weary, Heavy Laden
- BENEDICTION Choral Response
- ORGAN POSTLUDE — Toccata Widor
- ° Ushers will seat waiting worshippers



WE WELCOME YOU who visit with us today and hope you will have opportunity to worship with us again. We urge you to sign the cards found in the pews and place them in the offering plates.

WE REMEMBER our known ill: **Albemarle Hospital**—Miss Annie Brothers, Mr. William Melson, Mr. H. L. Sears.

Earthly pleasures vainly call me;	He has broken ev'ry fetter,
I would be like Jesus;	I would be like Jesus;
Nothing worldly shall enthrall me;	That my soul may serve Him better,
I would be like Jesus.	I would be like Jesus.

Be like Jesus, this my song,
In the home and in the throng;
Be like Jesus all day long!
I would be like Jesus.

EVENING WORSHIP

8:00 P.M.



ORGAN PRELUDE — Carillon	Dalamarter
HYMN 584	The Church's One Foundation
SCRIPTURE	Isaiah 44:1-8, 21-23
EVENING PRAYER	
HYMN 256	Love, Divine, All Loves Excelling
ORGAN OFFERTORY — Prayer in F	Guilmant
THE MESSAGE — HAPPINESS IN SERVICE	The Minister
HYMN OF INVITATION 462	More Love to Thee, O Christ
BENEDICTION	
ORGAN POSTLUDE — Vesper Hymn	Bortniansky
(This service is broadcast over Station WCNC)	



CALENDAR FOR THE WEEK

Sunday

- 9:30 A.M.—Sunday School
- 11:00 A.M.—Morning Worship
- 8:00 P.M.—Evening Worship

Monday

- 9:30 A.M.—R.A.'s
- 10:00 A.M.—Primary Choir

Tuesday

- 10:00 A.M.—Junior II G.A.
- 4:00 P.M.—Annie Armstrong Jr. G. A. with
Miss Landra Sherlock
- 7:00 P.M.—Brotherhood Supper

Wednesday

- 10:00 A.M.—Junior Choir
- 11:00 A.M.—Youth Choir
- 8:00 P.M.—Prayer Service - Brotherhood

Thursday

- 8:00 P.M.—Chancel Choir Rehearsal

Friday

- 10:00 A.M.—Beginner Choir



VISIT THE CHURCH LIBRARY. You will find an assortment of informative, interesting, and inspiring books for all ages. The church bulletin board is featuring a group of new books which have recently been added for your enjoyment.

DIRECTORY FIRST BAPTIST CHURCH

WORSHIP SERVICE

Church—Summer, 11:00 A.M., 8:00 P.M.; Winter, 11:00 A.M., 7:30 P.M.
 Sunday School—9:30 A.M.

Prayer Services (Wednesday)—Summer, 8:00 P.M.; Winter, 7:30 P.M.

BUSINESS MEETINGS

Board of Deacons Second Sunday; Sunday School Council First Wednesday

CHURCH OFFICERS

Minister of Education	Minister—Maurice W. Grissom	Treasurer	H. S. Morrisette
Minister of Music	Mrs. W. L. Winslow	Secretary	Mrs. W. B. Riddick
Organist	Miss Emerald Sykes	Librarian	Mrs. D. D. Dudley
Sexton		Zack White	

BOARD OF DEACONS

C. P. Harris, Jr., Chairman; C. M. Gordon, Vice Chairman; J. E. Corbett, Secretary

G. R. Barrow, Lifetime Honorary Deacon

Terms Expiring

1962	1963	1964	1965
R. L. Garrett	C. M. Ashley	J. C. Abbott	J. E. Corbett
J. L. Lamb, Jr.	W. G. Aydtlett	A. B. Etheridge	D. D. Dudley
Mrs. J. H. LeRoy, Jr.	Cecil Basnight	W. W. Garrett	C. M. Gordon
J. H. Moore	R. C. Bunch	W. A. Hoggard, Jr.	C. P. Harris, Jr.
Selby Scott	D. M. Love	M. D. Rhodes	Mrs. E. A. Swain
Gerald White	Dewey Wells	L. E. Sherlock	L. H. Tarkenton

CHURCH COMMITTEES

BAPTISM: L. E. Sherlock, Chairman, Cecil Basnight, Mrs. W. R. Johnson, Mrs. R. W. Long, Mrs. Wilbur West.

FINANCE AND PROPERTY: J. H. Moore, Chairman, J. C. Abbott, Mrs. I. T. Blanchard, R. C. Bunch, Mrs. H. W. Bundy, Mrs. W. K. Carter, W. A. Hoggard, Howard Morrisette, Mrs. Herman Sawyer, Arnold Winslow.

HOSTESS: Mrs. Calvin P. Pritchard, Chairman, Mrs. Roscoe Brickhouse, Mrs. James Jackson, Mrs. R. W. Long, Mrs. Wilbur West.

MEMBERSHIP AND FELLOWSHIP: M. D. Rhodes, Chairman, Harry W. Jackson, Vice Chairman, Mr. and Mrs. W. W. Garrett, Mrs. Harry W. Jackson, Mrs. M. D. Rhodes, Mr. and Mrs. Willard Savin, Mrs. Percy Sanders.

MEMORIAL: Mrs. J. H. LeRoy, Jr., Chairman, Mrs. Elisha Coppersmith, E. R. Ferrell, Miss Dorothy Gard, D. M. Love.

MUSIC: Mrs. E. A. Swain, Chairman, Mrs. J. J. Stokes, Mrs. Hubert Tarkenton, Dewey Wells, E. Paul Wise.

PLANNING: R. L. Garrett, Chairman, J. C. Abbott, Mrs. W. T. Cuipepper, C. M. Gordon, J. H. Moore, Mrs. H. S. Overman, C. R. Vann.

PULPIT SUPPLY: Gerald White, Chairman, T. J. Boswell, C. B. Johnston, J. C. Prescott, Mrs. S. G. Scott, Jr., Mrs. H. A. Thorson.

RELIGIOUS EDUCATION: Selby Scott, Chairman, Mrs. J. C. Abbott, T. R. Dabbs, Mrs. A. E. Maddox, Herman Sawyer.

SOCIAL SERVICE: W. W. Garrett, Chairman, J. E. Corbett, Vice Chairman, Mrs. Warren Hewett, Mrs. Mather Hurdle, Mrs. C. S. Parker.

TRUSTEES: R. L. Garrett, H. L. Jackson, J. H. Moore.

USHER: C. M. Ashley, Chairman, W. K. Carter, Calvin P. Pritchard.

BROTHERHOOD

President, Gerald White; Vice President, C. R. Vann; Secretary, W. M. West; Christian Witness Leader, H. L. Jackson; Personal Stewardship Leader, J. E. Corbett; World Mission Leader, F. J. O'Leary; R. A. Lead-

SUNDAY SCHOOL

GENERAL OFFICERS: Superintendent, Hubert Tarkenton; Associate Superintendents, C. M. Ashley, J. L. Lamb, Jr.; Secretary, J. F. Tuttle; Assoc. Secretary, J. L. Lamb, Sr.

ADULT DEPT.: Superintendent, W. W. Garrett; Assoc. Supt., M. D. Rhodes.

YOUNG ADULT I DEPT.: Superintendent, Willard Savin; Assoc. Supt., D. D. Dudley.

YOUNG ADULT II DEPT.: Superintendent, Mather Hurdle; Assoc. Supt., N. T. Aydtlett, II.

YOUNG PEOPLE'S DEPT.: Superintendent, Miss Kathleen Jackson.

INTERMEDIATE DEPT.: Superintendent, J. L. Lamb, Jr.; Assoc. Supt., Reid Overman.

JUNIOR DEPT.: Superintendent, Mrs. S. G. Scott, Jr.

PRIMARY DEPT.: Superintendent, Mrs. Cecil Basnight; Assoc. Supt., Mrs. William Garrett.

BEGINNER II DEPT.: Superintendent, Mrs. Davis Rhodes; Assoc. Supt., Mrs. James Tuttle.

BEGINNER I DEPT.: Superintendent, Mrs. Willard Jennings; Assoc. Supt., Mrs. Raleigh Long.

NURSERY II DEPT.: Superintendent, Mrs. J. L. Lamb, Sr.; Assoc. Supt., Mrs. Walter Cohoon.

NURSERY I DEPT.: Superintendent, Mrs. Melick Williams; Assoc. Supt., Mrs. Donald Myers.

CRADLE ROLL DEPT.: Superintendent, Mrs. C. D. Johnston, Jr.

EXTENSION DEPT.: Superintendent, Mrs. Joe Stokes.

TRAINING UNION

GENERAL OFFICERS: Director, Mrs. W. B. Riddick; Secretary, Mrs. C. M. Ashley.

YOUNG PEOPLE'S UNION: Mr. and Mrs. Reid Overman.

INTERMEDIATE UNION: Mr. and Mrs. Abe Siemens.

JUNIOR UNION: Mrs. A. E. Maddox, Miss Octavia Jones.

PRIMARY AND BEGINNER UNION: Mrs. W. L. Winslow, Mrs. Willard Savin, Mrs. Gordon Hayman.

WOMAN'S MISSIONARY UNION

President, Mrs. E. A. Swain; 1st Vice-Pres., Mrs. Wilbur West; 2nd Vice-Pres., Mrs. T. M. Chesson; Sec., Mrs. C. R. Sadler; Treas., Miss Annie Blount; Day W.M.S. Pres., Mrs. Carlyle Horner; Night W.M.S. Pres., Mrs. Wilbur West; Day W.M.S. Sec., Mrs. C. R. Sadler; Night W.M.S. Sec., Mrs. M. E. Coley; Day W.M.S. Pianist, Mrs. Reid Overman; Night W.M.S. Pianist, Mrs. M. W. Grissom; Committee Chm: Community Missions, Mrs. W. A. Hoggard, Jr., Mrs. Ray Jones, Jr.; Prayer, Mrs. C. D. Johnston, Mrs. W. H. Davis, Mrs. Francis O'Leary; Mission Study, Mrs. Cecil Basnight; Stewardship, Mrs. W. W. Garrett; Social & Flowers, Mrs. Calvin Pritchard; Program, Mrs. T. M. Chesson, Mrs. W. B. Riddick; Nominating, Mrs. S. G. Etheridge; Circles, Mrs. Reid Overman, Mrs. L. S. Jones, Mrs. J. H. LeRoy, Mrs. T. C. McKimney, Mrs. J. F. Tuttle, Mrs. W. W. Garrett, Mrs. Ray Jones, Sr., Mrs. T. M. Chesson, Mrs. Cecil Basnight; Youth Directors: Y.W.A., Mrs. M. W. Grissom; G.A., Mrs. W. L. Winslow; Sunbeams, Mrs. T. C. McKimney.

CHAPTER XXVIII

Mission Points Other Than Daughter Churches

Dry Point (Riverside Avenue)

As has already been stated the Dry Point (Riverside Avenue) chapel was erected simultaneously with the North Road Street chapel. Although, the idea of a mission Sunday School on North Road Street and the raising of money to buy a lot and build a chapel on North Road Street came nearly three years before the one on Dry Point. First reference to it was on June 4, 1899 "On motion a committee of five is appointed to take into consideration the advisability of securing a lot on Dry Point . . ." The committee consisted of E. F. Aydlett, J. R. Pinner, C. W. Stevens, W. H. Weatherly, Jr. and J. F. Snell. On June 11 the committee reported "that we can secure a lot on Dry Point . . . for \$300.00 and recommend that we build two chapels just alike, 48 x 36 at a probable cost of \$1500.00 for the two, furnished; which, together with the lot on Dry Point will aggregate some \$1800.00 to \$2000.00 . . . Committee continued to get more definite estimate as to the cost of the chapels and to further consider the desirability of any changes in locality." On June 25, 1899 subscriptions were taken aggregating \$814.00 and the committee was "requested to canvass the Church for more . . ." The committee reported on August 6 "the lot on Riverside too small . . . that adjoining lot can be secured at an additional cost of \$125.00 and recommended its purchase." The committee was on motion instructed to carry out its recommendation.

On March 18, 1900 the two chapels committee reported: "First, that we purchased the lot on Riverside Avenue as heretofore reported and the deeds are herewith reported and the deeds are herewith filed showing the description. Second, that we have erected two chapels as requested, one on the lot on North Road Street and one on Riverside Avenue at a cost of \$2638.69. Third, that the houses cost the same each and are exactly alike except the tower on the one on North Road Street is somewhat higher and cost \$5.00 more . . ."

April 4, 1900. A committee consisting of J. D. Sykes, George W. Twiddy, W. K. Carter, F. F. Cohoon and W. T. Love, Sr. were appointed to have oversight of the Riverside mission, but just when the Sunday School was organized is not of record. George W. Twiddy was its first Superintendent. On May 6, 1900 "Brother Sykes was granted the use of twelve more chairs" which indicated that the school was in progress and had been for some time. Then on October 28 Rev. Dennis Harris was secured to preach at the mission every Sunday night for \$250.00 a year. On December 2 the State Mission Board was requested to assist with \$150.00 of this amount. Harris remained there through 1904, probably longer but we cannot say for sure.

The Church having installed electric lights granted the mission use of one of its two kerosene-burning chandeliers - the other one going to the North Road Street mission.

The mission prospered for five or six years and on January 5, 1902 J. G. Gregory, Superintendent, reported an enrollment of 153 and ten teachers and officers, a far greater portion of whom were young boys and girls. "This is a great stimulus," he said, "to encourage a vigorous prosecution of the work." He appealed for consecrated men to help with the work. He reported "they had raised since March 1, 1901 for literature, sexton, fuel \$41.41, organ \$75.00, balance on seats \$50.00, chairs \$35.00, lamps \$15.00 and entertainment \$16.00.

However, sailing was not always smooth. Even in 1902 there appears to have been some discussion among the Church membership that the mission should form a union with the Riverside Baptist Church, three or four miles down the river in the country. This may be an indication that some were tiring of responsibility and were looking for an excuse to be relieved, because the location of the chapel was certainly much nearer to this Church than it was to the Riverside Baptist Church three or four miles away. It is understandable that at the conference on December 28, 1902 Mr. Harris, the minister, and others were present and stated "we cannot advise a union of the work with Riverside Church."

By July 2, 1905 the attendance and interest had diminished and the

supervising committee reported "the work there as unsatisfactory - the school having practically gone down, and Brother W. N. Gregory resigns as Superintendent. On motion his resignation is accepted and he is requested to go over there this afternoon and notify any who may be there that the school will be discontinued until further notice." No reason was given for the poor attendance and nowhere in the minutes can be found any clear reason for the work "going down." However, some have told the author that the workers and others who attended over there were also faithful attendants here at the Church on Sunday mornings and they simply grew weary of spending all of their leisure Sunday time in two Sunday Schools plus the preaching services. There seemed to be not enough others over there to run the Sunday School independently.

It is very possible though that on the afternoon of Sunday, July 2, 1905 there were more present than Mr. Gregory expected and he or some other person appointed as Superintendent continued or soon reorganized, because J. G. Gregory in his summary of activities of the Church for the year 1907 states "that the three Sunday Schools (Presumably, the Main Sunday School, the one on Riverside and the one on Parsonage Street, organized in the meantime) are doing a great work.

However, the interest on Riverside soon waned again and the work was abandoned because the minutes of November 25, 1908 begins a serious unpleasantness between the Church and Blackwell Memorial over the proposed sale of the Riverside property which would indicate that the work had been discontinued for some time. Mr. M. N. Sawyer, who as a member of this Church before his transfer to Blackwell Memorial, had probably contributed liberally to the mission, and objected to the sale of the property on the grounds that the donors had contributed for the purchase of the land and erection of the chapel to be used for no other purpose than to operate a mission somewhere in the city. The minutes reveal rather bitter correspondence between the two churches. It appears that since this Church had abandoned the mission and the property was not being used, Blackwell Memorial was desirous of attempting its revival. Whereupon, the First Church offered to lease or loan the property for ten years with the privilege of fifteen, but since the

Church originated the mission and held title to the property, it was specified in the proposed terms that it should at all times be given full credit for what it had done; and in case of the organization of a church there, this Church should be given full credit for having established the first Sunday School and preaching station. These terms were rejected by Blackwell Memorial.

No further reference to the property or former mission is found until 1914, except for \$14.40 collected as rent in 1913. It was sold in 1914 to B. F. Swindell and wife, Curilla, for \$750.00 and the proceeds went to pay a \$400.00 note in the bank, insurance and a \$200.00 balance on the pastorium debt. Thus ended the project so far as the First Church was concerned.

Seven years later Blackwell Memorial again became interested in reorganizing the mission and, led by E. F. Aydllett and S. S. Davis, Sr., purchased the property and on April 10, 1921 organized the present Calvary Baptist Church. The chapel continued to be used by the Church until April, 1949 when it accidentally burned. Before the end of the year the present frame building on the same lot was sufficiently completed that services were begun in it.

Parsonage Street and Factory Avenue Mission

Exactly when the mission began we do not know. First reference to it is in the minutes of February 4, 1906 when the Church adopted a recommendation from the Deacons to "Contribute \$500.00 for State Missions and that we employ a man to take charge of the work on Factory Avenue. Also, that we purchase a lot in the factory district, move the building from North Road Street (The old Blackwell Memorial chapel) to it and sell the North Road Street lot. The purchase money to be used to pay \$500.00 balance due on the \$600.00 borrowed September 11, 1904 and given to Blackwell Memorial." It appears from the decision "to employ a man to take charge of the work on Factory Avenue" that the work was already in progress on February 4, 1906. In this same conference a committee was authorized to purchase the southwest corner of Parsonage Street and Factory Avenue from J. C. Spence for \$150.00. The

North Road Street chapel had been vacant until now except on July 2, 1905 the Primitive Baptists were granted permission to hold a meeting in it. Being moved to Parsonage Street in 1906 for use of an apparently already organized mission Sunday School, the lot on North Road Street was sold to A. T. West. The next year extensive repairs were made to the chapel.

The man to take charge of the mission referred to above turned out to be Rev. W. R. Haight. He was still there on September 2, 1908 as was noted in conference on that date: "Brother Haight is preaching at the Parsonage Street chapel every Sunday night. He was the only minister employed for the mission as far as the minutes reveal except for a short time that W. J. Crowson preached. Haight was also pastor of the Berea Church and a member of the First Church and on December 11, 1912 he and his family were granted letters to unite with the Belhaven Church where he went as pastor.

Mrs. Grace Coley remembers that Mr. John M. Bell was the first Superintendent of the mission Sunday School and that her father, Charles H. Sanderlin, was Superintendent for about three years during which time he missed only three Sundays. Someone has mentioned the name of Mr. Maccabee Tucker who served for a while. But we do not know the order in which these men served. Church minutes reveal the appointment of only one person, that was J. B. Stanley appointed on March 4, 1908.

Just how long the mission was operated is uncertain. At the December 11, 1912 conference the chapel was to be painted which may or may not indicate that the Sunday School was running at that time, but at this conference upon recommendation of the Deacons it was voted to discontinue the Sunday night services after December the 31st. Some time between this date and November 5, 1919 the project was abandoned, but for what reason the minutes give no clues whatsoever. On November 5, 1919 it was "brought to the attention of the Church that the Disciples of Christ wanted to use the chapel for religious services and on motion permission was granted until such time as we have need for it." On

December 14, 1919 the Disciples having made an offer of \$1,250.00 the Trustees were authorized to pass title to the property for that price. The Disciples (First Christian Church) still use the chapel as its sanctuary but are in the process of fund raising in order to replace it with a new sanctuary in the near future.

Thus, the First Baptist Church abandoned another project which later being espoused by others developed into an active Church and is today doing a magnificent job in the kingdom of God. The Church may have been justified in its abandonment of this mission, but since it had to be reorganized by another denomination, it happened to be one about as close to Baptist in doctrine and polity as any that could be found; for that denomination has a Baptist background. The elder Campbell, its founder, was first a Baptist and was Clerk of his Association. But he thought that the Church should bear the name Disciples rather than Baptists and his idea bore fruit.

CHAPTER XXIX

Missions and Benevolences

The State and Southern Conventions were already organized and their programs well under way before our first available minutes begin. However, we have every reason to believe the Church to have been in accord with them and supported them from the beginning as well as the average church of its strength. Only one instance recorded in our minutes indicate otherwise: It appears that in 1889 the district associations sought pledges from the local churches through their delegates for various causes espoused by the conventions; and on May 9, 1889 "On motion the delegates to the Association be instructed not to make any pledges for State Missions." We can assume one of two reasons, or a combination of the two, for this negative attitude. One is that on October 27, 1888 while Dr. J. L. White was pastor the Church requested \$200.00 from State Missions to apply on pastor's salary and there is no record of whether or not the request was granted. It possibly was not - the pastor left the next January, having been with the Church only six months. Assuming this to be true, it could be the reason for not pledging for State Missions that year. The other possible reason was that the Church was in the midst of building the present sanctuary and did not feel financially able. However, even if there was cause to feel peeved at the State Mission Board, it was soon forgotten because on November 10, 1889 "On motion the pastor, C. A. G. Thomas, be allowed to pledge \$10.00 for State Missions." The next year "E. F. Aydllett made a statement of the proceedings of the Association (Probably an appeal) and on motion the Church pledge \$30.00 for Foreign Missions and \$20.00 for State Missions."

Gifts by the Church as listed below are listed in six classifications as shown from 1857 to the present time.

1. Local charities, not including preaching missions and branch churches which are given in other chapters. March 23, 1873 "Motion to take collection at each quarterly meeting for the poor." In those days

the Church had preaching once a month and every third month quarterly conference and communion was held on Saturday before the preaching Sunday. The collection was taken following the communion. When the Church went to full time preaching it subsequently adopted once a month communion services, and on October 26, 1889 it was decided to likewise take the collection once a month following the communion service. In later years the ushers stood in the vestibule with the collection plates as the congregation filed out and received whatever offerings the people chose to give. This plan was discontinued several years ago when it was decided best to include an amount each year in the church budget for that purpose, which for the fiscal year 1960-61 is \$250.00.

The entry of July 25, 1885 is interesting. "To establish a Charity Fund to be turned over to one of the deacons as Treasurer." This was in accord with the original duties of deacons.

2. Associational missions. In the early days, fifth Sunday Union Meetings (The churches of Pasquotank, Camden and Currituck counties constituted the Eastern Union) as well as Associations and Conventions sought to lead the churches in co-operative missions and benevolences. On April 15, 1866 "Dr. R. R. Overby (Pastor) reported the Union Meeting had devised a plan to raise an amount for benevolences and requested the Church to adopt it, which plan was that each church raise a dollar per member. Adopted."

December 25, 1880 "Raised by collection to help build a Baptist Church at Pantego, Beaufort County, \$4.31," and on October 23, 1892 "On motion a collection was taken for the benefit of Dr. R. R. Overby's new church at Indiantown amounting to \$15.00." June 18, 1905 "The Church was apportioned \$70.00 on building at Manteo." This apportionment was probably by the Union Meeting or Association - could have been the State Mission Board. Also, the minutes of March 6, 1907 show \$10.00 given to Manteo.

September 30, 1906 "Pledged \$100.00 to Riverside church building," and on April 7, 1909 "E. M. Stevens asked to take in hand the matter of raising money to help build at Swan Quarter, arranging with

the Ladies (Ladies Aid Society) to have lawn parties, festivals or whatever manner they see fit to help raise money." At the same conference "J. H. LeRoy, Sr., loaned the steamer, Virginia, for an excursion from which \$83.11 was netted for the Swan Quarter work."

The above quotations tend to show that the Church readily responded with collections, etc., though sometimes in small amounts, to the needs of struggling churches within the bounds of the Association.

In later years there were not only many special collections but specified days for certain causes, so much so that a few years ago the Church decided the better way, except in very rare instances, was to adopt a unified budget and include an amount for each and every cause of the Church and its Association and Conventions. Then special collections became almost completely taboo in the First Baptist Church.

In 1947 the Association employed its first full time missionary later titled Promotional Secretary and the Church joined in the support of that program. It has consistently co-operated in its promotion to the present time and has \$600.00 in the 1960-61 fiscal budget for it which is considered to be our proportionate share of the Program's annual cost.

3. State, Home and Foreign Missions. Luther Rice was in our Church on May 16, 1828 when the Association met with us. Our minds should be refreshed concerning this pioneer missionary and his co-adventurer, Adoniram Judson. The two sailed for India as Congregational missionaries in 1812, but on the long voyage, they were converted to the Baptist faith by reading the New Testament. Cut off from Congregational support because of their new faith, the men turned to the Baptists for aid. Judson stayed in India and Rice returned to America to raise funds. To meet this opportunity, the Baptists of the United States formed the Triennial Convention with headquarters in Washington, D. C. Rice, under its auspices traveled among the churches and associations preaching foreign missions and raising funds for their promotion. The two pioneer missionaries should never be forgotten by Baptists.

February 3, 1866 "Brother Phillips preached for us and was agent

for foreign missions. A collection was taken and \$36.00 was raised for the object."

June 27, 1874 "Resolved that every member of this Church be requested to contribute something monthly to each of the different objects of benevolence recommended by the Baptists State Convention."

May 26, 1877 ". . . raise at least ten cents per member during 1877 for State and Foreign missions, according to the request of the Corresponding Secretary, J. B. Richardson."

The 1880 Associational minutes reveal the Church had given during the previous year only \$3.48 for foreign missions. The 1881 minutes reveal \$2.78 to State Missions and \$3.50 to Foreign Missions. 1884 minutes show \$15.00 to State Missions and \$6.55 to Foreign Missions. 1886, \$5.00 to State Missions, \$20.00 to Home Missions (First entry to Home Missions) and \$25.00 to Foreign Missions.

August 25, 1888 Church minutes ". . . to divide the year in four parts to consider the different objects of the Baptist State Convention and consider not more than two objects of the Convention any one quarter and that a committee be appointed to see each member and ask for voluntary contribution and that State Missions be considered during the present quarter." The 1891 annual report of the Treasurer, given on January 17, 1892 shows State Missions \$50.05, Home Missions \$37.69 and Foreign Missions \$36.05.

On February 2, 1892 "On motion the pastor, C. A. G. Thomas, is granted three weeks leave to make mission addresses before each Association as the State Convention would designate and that Brother J. Paul Spence or some other minister be asked to supply the pulpit."

At the March 31, 1895 conference the Union Meeting had requested the Church to give to missions through the Union, but "the Moderator was directed to write to the Secretary of the Union Meeting that we shall be loyal to the State Board and shall continue to make our contributions direct to the Treasurer of the State Board."

The 1898 Associational minutes reports State Missions \$75.00, Home

Missions \$40.00 and Foreign Missions \$100.00. 1902 minutes report State Missions \$125.00, Home Missions \$212.00 and Foreign Missions \$557.00. 1905 State Missions \$235.00, Home Missions \$71.00 and Foreign Missions \$358.00.

On December 12, 1905 "Brother E. F. Aydlett reports that the deacons have instructed him to write to Brother Willingham, Secretary of the Foreign Mission Board of the Southern Baptist Convention, suggesting that he try to be with us the last Sunday in this month and address us on Foreign Missions with the view of this Church making a contribution sufficient to sustain a missionary on the foreign field."

Church minutes for February 4, 1906 show \$500.00 pledged for State Missions. This was during the period of our local preaching missions on Riverside and Parsonage streets and just after our North Road street mission had been organized as the Blackwell Memorial Church, and the Board was helping us with the Riverside and Parsonage street missions.

Back to the Associational minutes again we find for 1908 State Missions \$21.00, Home Missions \$195.00 and Foreign Missions \$192.00. 1911 minutes show for Foreign Missions \$406.00 and none for State and Home.

4. Christian education. The earliest Church record of contribution is July 21, 1860 "Brother J. D. Boushall, agent of Reynoldson Institute, was allowed to take subscriptions," but no record was made of the amount subscribed. It is certainly obvious, however, that some amount was subscribed. Reynoldson Institute was a school for boys located in Gates County and sponsored by the Chowan Association.

The next entry in Church minutes might be indicative of a negative stand on Christian education but succeeding records indicate otherwise. April 21, 1877 "By motion the case of the scholarship for the endowment of Wake Forest College was considered, debated and vetoed." Only 21 months later, February 22, 1879 "W. C. Dawson, Elias Pritchard and Ida Bland to raise funds to assist Brother Brickhouse, now at Wake

Forest College.” This was L. C. Brickhouse, a ministerial student and after ordination supplied our pulpit upon occasion and presided over business conferences.

In order to show the year by year progress in as near chronological order as possible it was necessary to skip from Church to Associational minutes sometimes, and now we skip back to the Associational record. 1882 minutes report the Church contributed \$40.00 to Wake Forest College and \$5.00 to the Sunday School Board. 1884, Educational Board \$28.00 and Sunday School Board \$5.00. These were probably boards of the State Convention. 1886, Educational Board \$5.00 and Chowan College \$10.00.

Church minutes for January 17, 1892 reveal to Educational Board \$15.00. November 19, 1905 “\$25.00 contributed to the Student Loan Fund, Louisville Seminary.” At a special conference on October 14, 1906 “On motion the Church pledge \$500.00 to the Seminary at Louisville towards the endowment of the Broadas Chair, (Dr. John A. Broadas) to be paid in annual installments of \$100.00 each.” April 26, 1908 “Agreed to pay to Chowan Baptist Female Institute (Now Chowan College) \$100.00 in addition to that already raised by Rev. M. A. Adams on his recent visit.” December 1, 1918 “After an address by Dr. W. L. Poteat the Church accepted the apportionment of \$4,600.00 to be paid in four years to the Million Dollar Campaign Fund for Wake Forest College.” April 25, 1920 “Approved the decision of the trustees of Chowan College to move the institution and our messengers to the Association are instructed to urge the claims of Elizabeth City as a suitable location for the college.”

5. Orphanage. Here the Association minutes had to be consulted previous to the adoption by the Church of the unified budget. 1886, \$20.00; 1912, \$200.00; 1920, \$412.42; 1931, \$367.76; 1940, \$330.98; 1950, \$1,131.46; 1960-61 our contribution is not designated but is included in the Co-operative Program.

6. \$75,000,000.00 Campaign and the Co-operative Program. To raise \$75,000,000.00 was by far the most auspicious undertaking of Southern Baptists up to that time and the part this Church was to play was,

too. This was in 1919 and on July 6 our pastor, Dr. B. C. Henning, resigned to become its Assistant Director. Walter L. Small was made Chairman to direct the campaign in this church. The quota was \$27,500.00 and between October 1 and December 31 the Church went "over the top" with \$33,000.00 subscribed.

The Co-operative Program was, and is, a well organized plan of the Southern Baptist Convention whereby local churches may give to all the Convention causes and be assured that it will be used where it is needed the most; that our giving may not be lopsided to the enhancement of some causes while others go neglected. Each church, however, is left to decide how much it will give through the Program and how much it will designate for each given cause. As, for example, the Lottie Moon offering each Christmas which has always been designated by each Church. At this point digression is in order that we may refresh our minds on the history of this offering and that dedicated missionary, born in our neighboring State of Virginia on December 12, 1840. She was converted under the preaching of that great preacher and scholar, Dr. John A. Broadus, in 1859 and went to China in 1873. In 1888 Miss Moon suggested that Baptists make a Christmas offering that year for foreign missions and enough money was contributed to send three additional missionaries. We do not know just when this Church made its first Lottie Moon offering but it must have been soon after, if not in 1888. The offering reported for the year ending September 20, 1960 was \$2,180.00.

Miss Moon spent 14 years in China before her first furlough, and after 40 years there, much of the time giving her meager salary to feed starving Chinese, she became so undernourished herself that it was necessary to return to the United States for treatment. En route she became so ill that her ship docked in Japan where, perhaps Providentially, on December 24 (Christmas eve) she died.

This bit of history is given not to emphasize foreign missions more than other segments of Kingdom work, but . . . Well, may there ever be a Lottie Moon offering.

It has worked very successfully through the years but lately, some of our leaders are becoming concerned about growing designations in contrast to lower contributions to the Program and in conclusion here is a spot check on how our Church has given through the Program in comparison to its designations:

1925, Program \$9,216.00 and designated \$1,054. 1935, Program \$158.00 and designated \$883.00, the contrast being practically reversed in ten years. The marked contrast in total giving is caused by the universal financial depression in the country at that time and our heavy indebtedness on the educational building. 1940, Program \$473.00 and designated \$1,422.00. 1941, Program \$599.00 and designated \$1,718.00. 1942, Program \$972.00 and designated \$2,510.00. 1943, Program \$1,349.00 and designated \$3,012.00. 1945, Program \$2,794.00 and designated \$4,113. 1955, Program \$2,850.00 and designated \$4,255.00. 1956, Program \$3,338.00 and designated \$4,797.00. 1959, Program \$3,556.00 and designated \$4,797.00. 1960, Program \$3,390.00 and designated \$4,724.00.

Our peak year for missions and benevolences was \$10,270.00 in 1925. That year gifts for local expenses were \$17,122.00 - not too bad, viewed in contrast. What we should be concerned about is that for the fiscal year 1959-60 our gifts for local expenses were \$37,078.00 while gifts for missions and benevolences were only \$8,114.00.

CHAPTER XXX

Baptist Training Union

As early as February 18, 1864 there was interest manifested in spiritual guidance for young people in the Church. On this date "Recommend having prayer meetings in the different neighborhoods of the Church in order that young members of the Church may have somewhere to go instead of attending numerous sprees over which the Country seems to be running wild." As much as prayer is emphasized in our present day Baptist Training Unions, the meetings recommended in 1864 perhaps were far from the type of programs put on in our present-day meetings.

Surely there was concern for young people from that time forward for the next several years, but there is no further record until January, 1890. A Sunday bulletin featuring the departure of the old year and the coming of the new, now owned by Mrs. R. C. Abbott, indicates that there was then and had been for sometime, organized young people's work. The pastor, Charles A. G. Thomas, states: "the Young People's Department is growing." This was not the Young People's Department of the Sunday School as we know it today - that department was not organized until the pastorate of H. K. Williams (1919-1922) by Mrs. Williams and Miss Kate Wood, now Mrs. E. F. Aydlett, Sr. It was rather the Young People's Department of the Church. The above named bulletin carried the Sunday schedule on the fourth page and included the Sunday School at 9:30 A.M. and the Young People's Department at 3 P.M. It did not name any officers nor did it indicate what type of program it would have.

The next record we have is when the State Baptist Convention met here in November, 1893 and a committee on young people's organizations was appointed, who in turn arranged a State-wide meeting of churches and young people's societies for December 5, 1894 in Charlotte, the day before the State Baptist Convention was to convene. Dr. Calvin S. Blackwell, pastor, "soon recommended that the Church send delegates to that meeting and that it is the sense of this Church that young people's

organizations should be encouraged in all our churches within the limits and under the direction of the Church." Dr. Blackwell and brethren John Sykes, J. G. Gregory and W. S. Whitson were appointed delegates.

About this time interest had become widespread among the churches and in 1894 the Southern Baptist Convention adopted and recommended to the churches a convention-wide program which it named Baptist Young People's Union. Appropriate literature soon began to roll off the press and the training program was well under way. The name was changed only a few years ago to Baptist Training Union which is a more inclusive name to include adult unions for those above the age generally recognized as young people.

This Church had the honor of furnishing the Convention's first full time Director in the person of its pastor, Calvin S. Blackwell, Phd.

On October 6, 1895 the Church in conference directed the annex "opened for a reading room for the public and the Young People's Union to compensate the janitor for his extra trouble." Unfortunately, we still have no record of the names of leaders nor type of programs of those early organizations except maintaining "a reading room for the public." None of our oldsters seem to remember much concerning those early activities of the young people's organizations.

The earliest recollection found is that of D. M. Love who says that soon after Dr. B. C. Henning came here as pastor in 1914 he persuaded him (Love) to become President and after his tenure Mrs. Love served for a while. The first record the Church made of officers was on January 6, 1923 when Mrs. Elizabeth Bright was elected as President.

1924 Dr. S. H. Templeman's Church Annual shows J. P. Mercer, President, but the Associational minutes give Rapiel Lamb.

1925 Church minutes show Miss Oceola West, President, but the Associational minutes give St. Claire Bailey. That year there was one senior and one junior Union with a total enrollment of 35 each.

1926 Church minutes list Russell Evans, but the Associational minutes list Bernice Twiddy, President, and includes for the first time a

statistical table. The table shows one junior and one intermediate Union and 67 enrolled.

1927 Associational minutes give Miss Vera Jennings, President. A senior Union had been added to the junior and intermediate of 1926 but with a total enrollment of only 50.

1928 Associational minutes list Miss Josie Gordon, President, with three Unions and 74 enrolled.

1929 Church minutes show Mrs. I. A. Ward elected and the title is now Director. It had been felt that there should be a Director for the overall program and each Union had it's own President or Leader at the same time. Mrs. Ward served for two years and in 1930 she organized one new Union, giving her four Unions with an enrollment of 89.

1931. Rev. A. H. Outlaw, Director. Three Unions and 74 members.

1932. No report. Outlaw does not remember who succeeded him.

1933. No Director reported, but statistics show three Unions and 40 members.

1934. Miss Annabelle Abbott - three Unions, 30 members.

1935. Miss Inez Cartwright - three Unions, 30 members.

1936. Miss Dorris Cartwright - five Unions and 122 enrolled. This was the peak enrollment.

1937. Selman Freeman - three Unions, 65 enrolled.

1938-1940. Dr. E. H. Potts, Pastor, was the Director. In 1940 he reported three Unions and 80 members.

1941-1942. None reported.

January 6, 1942 - April 2, 1944 Miss Marie Roberts, in her capacity as our first paid Director of Young People's Work. Associational year ending July 31, 1943 she reported five Unions and 65 members.

1944 Miss Zelma Parnell (Later Mrs. W. H. Gossard), in her capacity as Director of Young People's Work - three Unions and 58 members.

1945 - 1946 Miss Martha Ellen Barr (Later Mrs. Frank Stilwell), in her capacity of Choir Director and Director of Young People's Work. She reported for the year ending August 31, 1946 six Unions with 78 members. Only one other year were there six Unions reported that of 1939. This year she was relieved of Young People's Work to give her full time to the Ministry of Music.

1947. No Director reported. Three Unions and 63 members reported.

1948 Miss Vivian Kerbaugh, in her capacity of Director of Young People's Work. She reported to the Association no Unions upon her acceptance of the position but that she was in the process of reactivating them.

1949 Miss Genevieve Royal, Director of Religious Education - three Unions and 87 enrolled.

1950 - 1951. None.

1952 Miss Jennie Lou Newbold, Director of Religious Education - five Unions and 83 enrolled.

1953 - 1954. None.

1955 - 1957 Mrs. A. E. Mattox, Volunteer Director. Her 1957 report was two Unions and 53 enrolled.

1958 - 1960 Miss Anne Wells, as Director of Religious Education. Her 1960 report was five Unions and 67 enrolled.

We can see from the figures given that there is much to be desired in our training program, but our present system of reporting it will be easier for future historians to appraise to what extent that desire was achieved.

CHAPTER XXXI

Educational Directors

Having almost reached its peak in membership at the time, the Church in 1943 felt the need for a full time employee other than the pastor in the field of religious education to work with the leaders in the Sunday School, Baptist Young People's Union, Woman's Missionary Society, etc. with the view of reaching greater goals. However, as a starter it was decided to combine this work with that of Financial Secretary-Treasurer of the Church.

Miss Marie Roberts of the First Baptist Church, Charlotte, North Carolina, was employed and, although she was not given full time employment in her chosen field of religious education, she was the first person employed by the Church to do that type of work; and for that work her title was Director of Young People. She was here from January 6, 1943 to April 2, 1944 when she resigned to take a full time position in religious education in her home Church in Charlotte.

April 23, 1944 - December, 1944 Miss Zelma Parnell was employed to succeed Miss Roberts but with the additional task of being Choir Director. Her salary was \$125.00 per month. Soon after her marriage to William H. Gossard, Jr. she resigned.

June, 1945 - July, 1947 Miss Martha Ellen Barr. She succeeded Mrs. Gossard in the full capacity of Educational Director-Choir Director-Financial Secretary. However in July, 1947 when she was relieved of educational and financial secretarial work to give her full time to the ministry of music.

March, 1948 - March, 1949 Miss Vivian Kerbaugh who also assumed the duties of Financial Secretary.

September, 1948 - June, 1950 Miss Genevieve Royal, Educational Director-Financial Secretary. Resigned to marry Kenneth Green.

June, 1951 - September, 1952 Miss Jennie Lou Newbold, our first full time Director of Religious Education. Resigned to marry Lewis Lee.

August, 1955 - December, 1956 Miss Shirley McLean, who on May 13, 1956 married our Minister of Music, Rev. R. Dowd Davis, and resigned to accompany him to Southeastern Theological Seminary, Wake Forest, North Carolina.

1957 Rev. Richmond Hogan who also assumed the duties of Minister of Music. He was here only a few weeks when he had a relapse of a serious illness and returned to his home.

1957 (Summer) Miss Betty Jordan, Educational Director.

June, 1958 - December, 1960 Miss Anne Wells, full time Director Religious Education. Resigned to take a similar position in her home Church, The First Church in Wallace, North Carolina.

CHAPTER XXXII

Daily Vacational Bible School

As far as we know the first Daily Vacation Bible School was conducted by a Mrs. Walker Hawes of the Epiphany Baptist Church in New York City in 1898. She called it the Every Day Bible School. By 1916 the movement had spread to many countries and in 1922 Dr. Robert Boville organized the World Association of Vacation Bible Schools. Southern Baptists began active promotion of the schools in 1924 when Dr. Homer L. Grice came to the Southern Baptist Sunday School Board to be Director of the work; and it has since that time been under the leadership of the Southern Baptist Sunday School Board.

First reference to the program in the Chowan Association is in the 1925 minutes, and was made in connection with the Sunday School Report by K. C. Horner, W. M. Hollowell and C. W. Hood: "We should give our influence and aid in establishing Daily Vacation Bible Schools. Several such schools should be held annually in our Association . . . This new movement is worthy of our best efforts." In 1926, still given by the Committee on Sunday Schools: "The Sunday Schools are not giving adequate Bible teaching. The Daily Vacation Bible School will give more of this during morning hours of four weeks than we now give in a year in Sunday School."

In 1927 the Association for the first time reported Vacation Bible Schools: Elizabeth City First, Blackwell Memorial and Corinth. However, our records reveal that our first school was in 1925 and was "promoted by Mrs. S. E. Leigh, Mrs. M. P. Jennings and Mrs. R. L. Garrett after they had attended a Sunday School conference at Meredith College, in Raleigh." We have no record of attendance or enrollment.

There seems to be no record of a school in 1926, although we would not deny that there was one held.

1927. The Associational minutes show an enrollment of 131 and an average attendance of 83. Name of Superintendent unknown.

1928 Superintendent unknown. Enrollment 212, average attendance 170.

1929 - 1930. No record, either Church or Association.

1931 Rev. G. H. Payne, Pastor, Superintendent. Enrollment 121, Average attendance 89.

1932. No record.

1933 Rev. J. C. Wicker, Pastor, Superintendent. Enrollment 170, average attendance 117.

1934 - 1945 Dr. E. H. Potts, Pastor, Superintendent, except for 1939 there seems to be no report. Enrollment and average attendance is not of record except for:

1936, enrollment 157 and average attendance 106.

1940, enrollment 173 and average attendance 140.

1945, enrollment 89 and average attendance 80.

1946 - 1947 Mrs. R. L. Garrett, Superintendent. Enrollment not of record.

1948 Miss Vivian Kerbaugh, Educational Director, Superintendent. Enrollment 191, average attendance 160.

1949 Rev. W. W. Finlator, Pastor, Superintendent. Enrollment 202 average attendance 160.

1950 Miss Genevieve Royal, Educational Director, Superintendent. Enrollment 164, average attendance 150.

1951 - 1953 Miss Jennie Lou Newbold, Educational Director, Superintendent. Enrollment and average attendance not of record.

1954 Mrs. W. R. Sawyer, Superintendent. Enrollment not of record.

1955 Mrs. D. E. Edge, Superintendent. Enrollment 147, average attendance 120.

1956 Mrs. Dowd Davis, Educational Director, Superintendent. Enrollment not of record.

1957 Mrs. Delbert D. Dudley, Superintendent. Enrollment 222, average attendance 188.

1958 Mrs. Francis O'Leary, Superintendent. Enrollment 183, average attendance 156.

1959 - 1960 Miss Anne Wells, Educational Secretary, Superintendent.

1959 enrollment 191 and average attendance 191.

1960 enrollment 172 and average attendance 172.

The original planners of Daily Vacation Bible Schools held them for a period of four weeks, five days a week. But this did not continue for long. By the time our Church organized its first school, few churches held them for longer than two weeks, five days a week, including our own. Now the Church has dropped to only eight school days.

At first the schools were only primary and junior age children but in 1948 the intermediate age was included; and now the school includes nursery age through intermediate.

CHAPTER XXXIII

The Baptist Brotherhood

The idea of a missionary organization for men originated in the mind of a businessman by the name of John B. Slemen while attending a meeting of a Student Volunteer Convention in Washington, D. C. on March 2, 1906. He was so imbued with the idea of a laymen's movement for world evangelism that he called a group of Christian laymen to meet on November 15, 1906 in New York City. An organization was perfected with Samuel B. Capen of Boston as Chairman and J. Campbell White of New York as Secretary. It was interdenominational in scope.

The next year Joshua Levering of Baltimore and Governor Northern of Atlanta called a group of Baptists to meet in Richmond with the view of recommending such a movement to the Southern Baptist Convention for the promotion of its missionary endeavor. The group presented their recommendation to the Convention that year and it was enthusiastically adopted and named The Laymen's Missionary Movement. The Convention in session at Houston, Texas in 1926 changed the name to The Baptist Brotherhood.

The Brotherhood first began to take root in the Chowan Association in 1923 but there were no local organizations reported until 1936; and it was then sixteen years before an organization was perfected in our Church. It was organized in the fall of 1954 with 55 members and J. E. Corbett as its first President who with his successors have served as follows:

1954 - 1956, J. E. Corbett; 1956 - 1958, W. W. Garrett; 1958 - 1959, Dewey Wells; 1959 - 1960, R. W. Long and 1960 - 1961, R. C. Bunch.

One of the functions of the Brotherhood is to foster and counsel the Royal Ambassadors, junior organization, in missionary endeavor, which previously was done by the Woman's Missionary Society along with the Girl's Auxiliary. However, our organization did not assume that responsibility until 1957. This phase of the work is now under the leadership of Mr. Bill Winslow.

The organization has sponsored a Cub Scout Troop, assisted in revival meetings, helped in a small way an Alcoholic's Anonymous organization and have had programs on State, Home and Foreign Missions. Their studies of church administration, etc, provides a fountain source for deacons and other Church leaders. They meet around a banquet table once a month which provides an atmosphere of fellowship and social contact enjoyed by all the men.

This organization has furnished the Chowan Association two enthusiastic and capable Associational Presidents: Charlie Smith for the years 1955 - 57 and J. H. Moore for the year 1958.

CHAPTER XXXIV

Entertainment of Associations, Conventions, Etc.

Baptist Brotherhood

On Sunday afternoon April 3, 1944 the Association-wide Laymen's meeting, forerunner of the Brotherhood Convention, was held here. R. L. Garrett and A. H. Outlaw, members of this Church, were President and Secretary, respectively.

After the Convention was formally organized in 1954, this Church entertained it in its fourth annual session. This was a dinner meeting, held in the High School cafeteria. Our own Charlie Smith was President.

Baptist Training Union

July 11, 1947 the fifth annual session of the Associational Convention was held here; and on April 18, 1952 a Regional Convention consisting of representatives from several other Associations met with us.

Chowan Association

The Church has entertained the Association only seven times in its long history: 1812, 1822, 1850, 1872, 1900, 1932 and 1952. The 1952 session was entertained jointly with the Blackwell Memorial Church, they entertaining the first day and this Church the second day.

State Baptist Convention

We have entertained the Convention three times. First, in 1893. The minutes leading up to this occasion are interesting. On October 26, 1889, while we were still in the old Meeting House preceding the present sanctuary. "The Pastor, C. A. G. Thomas, was instructed to extend an invitation to the Baptist State Convention to hold its next session with us, providing that body can make out with the old house that we now worship in." The next session was held in Shelby. Too many probably knew about our "old house." However, when the present new building was completed the Convention was again invited to meet with us: No-

vember 1, 1891 "On motion this Church unanimously invite the Baptist State Convention to hold its next session with the Church at Elizabeth City. Again, we missed out. The 1892 session was held in Raleigh. Obviously, the congregation was very anxious for the Baptist leaders of the State to meet here and see its new church building; and not willing to be out done, in conference on November 20, 1892 discussed inviting the Convention again. The matter was deferred until the next Sunday (Probably when there would be more people present). The next Sunday it was decided to invite the Convention for the 1893 session and "the delegates were instructed to use their influence in bringing the Convention to Elizabeth City." On December 18 when Dr. Blackwell, the pastor, returned from the Convention he reported that it had accepted the invitation to meet here in 1893.

It met here again in 1904 and it appears that elaborate plans were made for it. In conference on November 6, 1904 "Upon motion the pastor is directed to have leaflets published for use on Sunday, December 11 when the Convention will be here. The Deacons recommended the appointment of the following committees: (a) to confer with other churches, (b) transportation, (c) entertainment, (d) arrivals of trains and (e) soliciting." Assistance from other churches would be needed, transportation of messengers from and back to the trains was a big problem in those days, many homes would be needed, but just what the committee on soliciting was to do we are not sure. However, with this array of committees it is quite evident that every detail of welcoming and entertaining the visitors was taken care of.

The next page is a self-explanatory duplicate of compliments distributed to the messengers in attendance.

Twelve years later, 1916 the Conventions met with us again but there is no record of details concerning entertainment, etc.

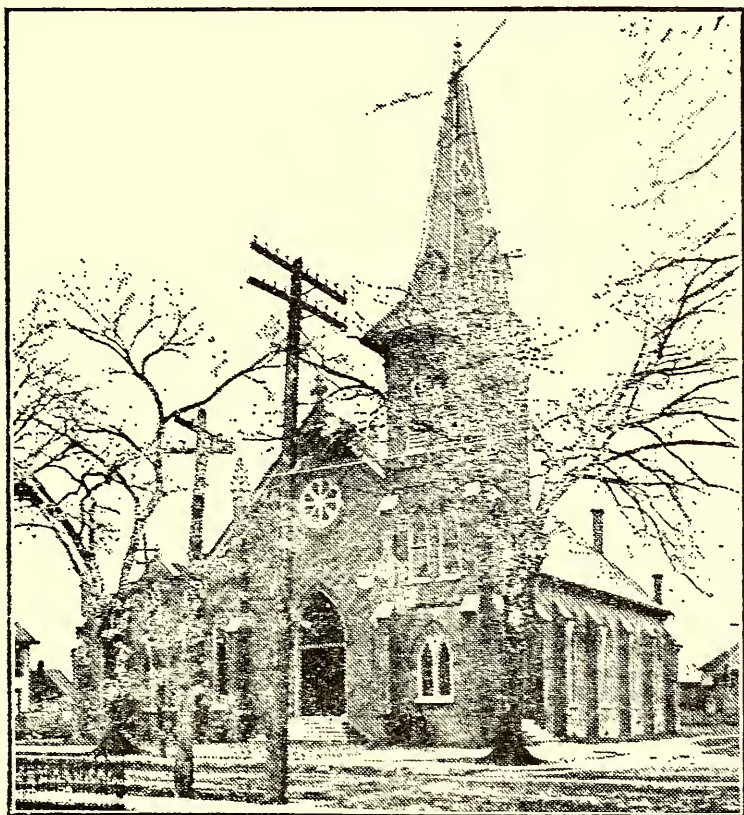
By this time the Convention had become rather big and afterwards the problem of housing, entertainment, etc. increased by the year until today only a few churches have the facilities for taking care of so large a Convention.

Baptist State Convention

SEVENTY-FOURTH SESSION

ELIZABETH CITY, N. C.

DEC. 7TH TO 11TH, 1904.



COMPLIMENTS OF THE
TAR HEEL
EASTERN CAROLINA'S LEADING PAPER.

Sunday School Conventions

April 23, 1886 "On motion the Church meet Brother John Ray and others here on Friday before the second Sunday in May next to engage in a Sunday School Convention." There are no details of the Convention recorded.

March 26, 1935 the seventh annual session of the Associational Sunday School Convention met here and on March 6, 1945 it met with us again; this time our own pastor, Dr. E. H. Potts was recording Secretary. Another Convention was held here on September 28, 1958.

Union Meetings

Some members still remember the old fifth Sunday Union Meetings. The Association was divided into several districts and the churches of the respective districts met on fifth Sundays and the Saturdays before, mostly for inspiration and revival and doctrinal sermons. Little business was transacted. But the full time churches found it difficult to call off their fifth Sunday services in order to allow their ministers to attend the Union Meetings and it was probably largely through their influence that the meetings were discontinued. Although, some smaller Baptist groups - the Free Will Baptists, Primitive Baptists and the Disciples still hold them. Only one, as far as we know, of the Baptist Union Meetings is still existant and that is the historic Bertie Union of the West Chowan Association.

We have record of the Elizabeth City Church entertaining the Union Meeting only three times: March, 1884, May, 1886 and December, 1898.

Vacation Bible School

A Vacation Bible School Clinic was held here in April, 1952.

Woman's Missionary Union

The W. M. U. at one time included County meetings and while we are not sure, we believe the First Church has entertained the County meeting a few times.

We have entertained the Associational meeting only three times: June, 1926 and March, 1949. The third time was a banquet in February, 1952 for the purpose of organizing an Associational Young Woman's Auxiliary Council.

CHAPTER XXXV

Memorial Gifts

Mrs. Margaret Hollowell. Mrs. Hollowell was the first wife of Mr. C. W. Hollowell. Her will dated March 16, 1860, probated September 16, 1864 and recorded in Book N, page 249 Pasquotank County Clerk's office reads in part:

I give and bequeath to the Trustees of the Elizabeth City Baptist Church, to be applied by them to the support of the ministry of said Church, the sum of \$60.00 annually. And in order fully to secure said sum annually, I direct my Executor hereinafter named to invest the sum of One Thousand Dollars of my funds in North Carolina State bonds that have several years to run before falling due - and when the said bonds shall fall due and be paid, I direct him to re-invest the same and in the same way and for the same purpose.

When the present sanctuary was erected the legacy, after deducting attorney's fee, was applied to the expense of its erection, and on Sunday morning April 26, 1891 in called conference it was decided:

"On motion we put in the new Church a Memorial window in Memory of Sister Hollowell." The window was put in the Southeastern section of the vestibule where it remains to this day and reads: In Memoriam - Margaret Hollowell. In the same conference the Building Committee "was authorized by the Church to have imitation stained glass windows put in the tower of the new Church." Mrs. Hollowell also made a legacy to the Foreign Mission Board in Richmond, Virginia.

Mrs. J. J. White, Sr. Born June 20, 1859. Died September 6, 1935. A silver urn given by her children: Cecil R. White, Mrs. Cora White Twiddy, Sidney W. White, Mrs. Carrie White Jenkins, Joseph J. White, Jr. and Mrs. Mattie White Rouse. Inscription: In Memory of our Mother, Martha Towe White, by her children, 1936.

Mr. and Mrs. A. D. Bray. Mr. Bray born October 17, 1854 - died May 18, 1938. Mrs. Bray born March 14, 1860 - died June 8, 1940. The improvements made in the front vestibule of the Church. Given by Mr. and Mrs. C. P. Harris, Sr., in 1943 as a memorial to Mrs. Harris' father and mother.

Mr. and Mrs. J. R. Pinner. Mr. Pinner born March 2, 1862 - died August 28, 1918. Mrs. Pinner born December 10, 1861 - died December 21, 1930. Brass altar candlesticks given by their children in September 1951: Warren Pinner, Guy Pinner, Mrs. Amy Pinner Tillett, John Pinner, Joseph Pinner, Mrs. Ethel Pinner Alexander and Mrs. Kathryn Pinner Wood.

Note:—The next ten items were given during the process of the complete renovation-remodeling of the present sanctuary and were dedicated at the time the sanctuary was rededicated - January 23, 1955.

Rev. Q. T. Simpson, Sr. Born April 14, 1847 - died 1900. Brass altar vase given in 1954 by his children: Q. T. Simpson, Jr., and Mrs. W. A. McClendon.

Mr. Robert F. Simpson. Born December 17, 1855 - died 1915;
and

Mr. Martin L. Simpson, Sr. Born February 1, 1855 - died May 21, 1895. Brass altar vase given in 1954 by their daughters, Mrs. M. G. Wright and Mrs. H. S. Overman, respectively.

Mr. Willis E. Leigh. Born October 29, 1897 - died November 22, 1953. Carved corner cupboard in the reception room given in 1954 by Mrs. Willis E. Leigh.

Mr. Sidney G. Etheridge. Born November 4, 1890 - died March 14, 1952. Stained glass window in the chancel given in 1954 by Mrs. Sidney G. Etheridge.

Mrs. Mary Sawyer Wright. Born November 16, 1886 - died February 18, 1953. Brass altar cross given in 1954 by her children: Mrs. T. C. Sawyer, Jr., and Jerry S. Wright.

Mrs. Nora C. Jennings. Born September 5, 1881 - died February 4, 1955. Walnut flower stand for the sanctuary in 1955 by her son, John T. Stevenson.

Mr. Thomas Russel Bland. Born June 18, 1824 - died February 23, 1900. Walnut flower stand for the sanctuary, given in 1954 by his granddaughter, Mrs. H. S. Overman.

Miss Jean Blanchard. Born December 13, 1949 - died July 13, 1953. Silver flower urn given in 1954 by her parents, Dr. and Mrs. I. T. Blanchard.

Mr. Simon E. Munden. Born January 22, 1872 - died December 19, 1940. Walnut altar table made and given in 1954 by his son, W. J. Munden.

Mr. W. T. Culpepper, Sr. Born June 11, 1884 - died June 11, 1945. The organ chimes given in 1954 by Mrs. W. T. Culpepper, Sr.

Mr. T. O. Bundy. Born October 3, 1891 - died February 26, 1955. Communion cup receptacles placed on the back of the pews, given in 1957 by Mrs. Bundy and their children: Odis Bundy, Mrs. Cora Bundy Barnes, Mrs. Doris Bundy Mitchell, and Mrs. Rosolyn Bundy Thomas.

Other Special Gifts to be Remembered

Mr. Jeremiah Murden, one acre of land on Knobs Creek on which to erect our first Meeting House August 30, 1783. See deed in chapter on Sanctuary.

Mr. Charles Grice, an Episcopalian, the lot on which the present sanctuary stands. See deed of October 1, 1805 in chapter on Sanctuary.

Mr. John Wilson on March 19, 1842 gave land, the description of which we quote from Rev. George F. Hill's Brief History of Christ Episcopal Church Parish:

March 19, 1842, John Wilson of Pasquotank County being desirous of advancing the propagation of religion in the town of Elizabeth City recorded a deed for a parcel of land, during his life time, to become the property of the three churches then in Elizabeth City, upon the death of himself and his wife, Grace. The deed reads as follows:

Parcel of land situated in the town of Elizabeth City on Road or Main Street beginning at a point on sd. Street in the middle of the canal at the corner of Mansard lot and running down said canal at a distance of 208 ft., thence 104 ft. parallel with Road Street to a lot formerly belonging to A. Williams, thence to Road Street bounding sd. Williams lot and thence to final station, to the Trustees or Vestry of the three Churches now in Elizabeth City, viz., to the Vestry of the Protestant Episcopal Church, the Trustees or Vestry of the Methodist Church and to the Trustees of the Baptist Church, on the road running out Middle Street, near the town line, and their successors in office in equal shares to be disposed of for their several benefits.

Mr. Louis Selig, local jeweler, gave a clock for the sanctuary in 1891.

Mrs. Jennie Weatherly and her mother, Mrs. Annie Hunter, sometime prior to 1893 gave the marble-top communion table which is still in use.

Mr. Charles H. Sanderlin gave a pulpit Bible in 1908.

Mr. and Mrs. Edmond Kite left their home on Maple Street to the Church. It was sold in 1937 for \$850.00.

Miss Eliza Pritchard who died in 1940 left real property to the Church which sold for \$5,000.00.

Mr. and Mrs. W. T. Love, Jr. gave the visual aid equipment in 1944. Also a public address system including the chimes in the Church steeple. Moreover, they gave an outdoor bulletin board which was used for sometime.

Mr. Robert L. Griffin and Mr. Roland L. Garrett, in August, 1946 gave the Bible now in use on the lectern in the sanctuary.

Mrs. H. S. Overman made and gave two antependia for the lectern and pulpit in 1952.

Mrs. Sallie Heath Boetcher gave the iron railings on the east side steps to the sanctuary in October, 1946.

Mr. and Mrs. J. C. Abbott in February, 1950 gave new collection plates.

Mrs. Harry W. Bundy gave two arundel prints for the reception room in 1954. And in October, 1960 she made and gave the minister's stole.

Mr. Roland L. Garrett in 1955 gave the amplifying system for the Educational Building and the sanctuary, including the pulpit microphone and the earphones in some of the pews.

Miss Marie LeRoy gave a communion plate in March, 1957.

Mrs. Sidney G. Etheridge gave a communion plate in March, 1957.

Miss Dorothy Gard gave the velvet altar cloth in 1960.

Mrs. H. S. Overman in February, 1961 made and gave the Fair Linen as a tribute to Mrs. Estelle Simpson Wright for her love, loyalty and devotion to her Church through the years.

Mrs. M. G. Wright, Mrs. Harry Bundy, Miss Dorothy Gard and Mrs. H. S. Overman in 1961 have given one clergy stole and two pulpit and lectern antependia - all in white, silk material and hand-made by Mrs. Bundy and Mrs. Overman.

CHAPTER XXXVI

Miscellaneous

Dedication of Parents and Little Children

Our immediate preceding pastor, W. W. Finlator, conducted on Palm Sunday for a number of years a dedication service for parents and their young children. It was in no way to be confused with a christening as the following ceremony shows; and although it was an innovation in the First Baptist Church, it was heart warming and joyfully accepted. Following the service on Palm Sunday, April 3, 1955 a photograph was taken of the parents and children who participated in the dedication which is given on the next page.

While soft music was being played, the parents with their children gathered in front of the altar. The following scripture was read by the minister.

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hand upon them, and blessed them.

Mark 10:13-16

The invocation by the minister:

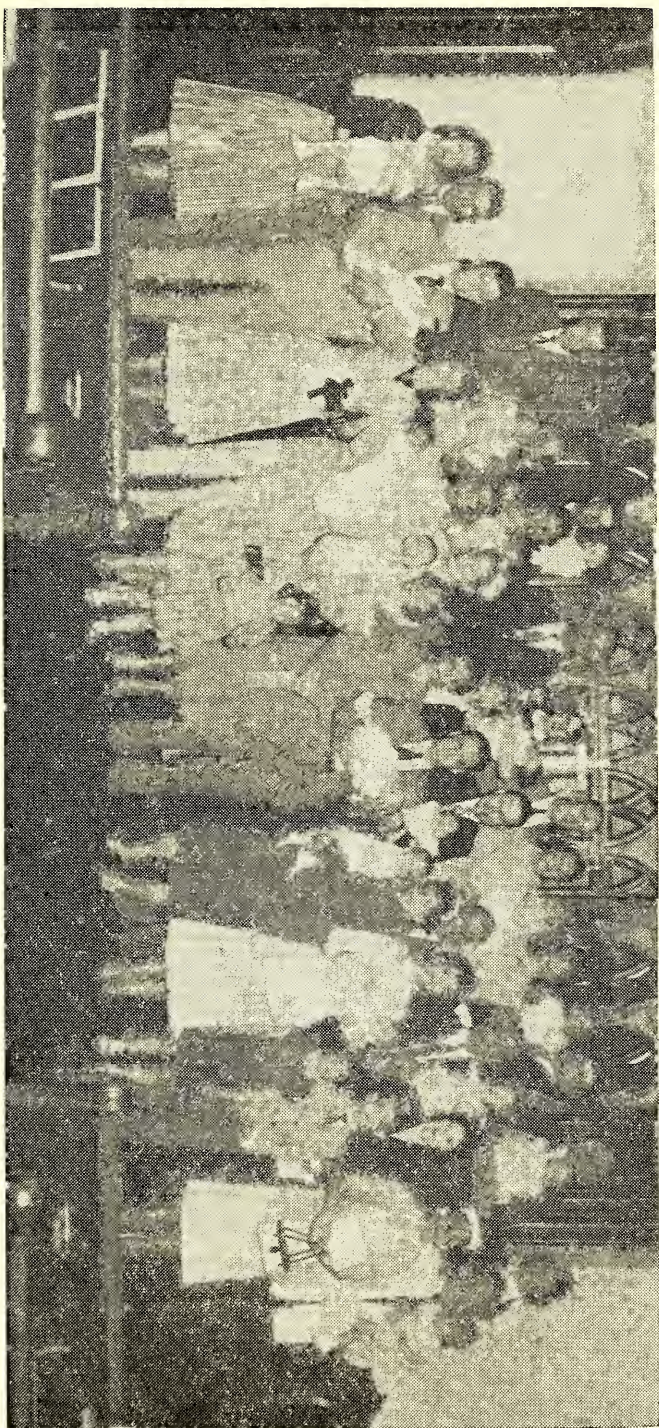
O God our Father, Who art the giver of life, we thank Thee for every manifestation of Thy love, and for these gracious words of Thy Son Who Himself, for love of us, did become a little child. We ask Thy blessing upon these parents as they dedicate this new life that Thou has entrusted to their keeping. Amen.

The minister to the congregation:

You who are gathered today in worship are privileged to witness the coming of these parents to dedicate their offspring to the tender care and keeping of God our Father, and to the love of the Lord Jesus Christ our Saviour. In so doing, they also rededicate themselves to the maintenance of a Christian home, where Christ shall be honored and the Word of God held in reverence.

And to the parents:

And you parents who come bringing your child . . . , as is fitting, to the house of the Lord to offer h___ before God in a worship service, we pray with you that God's richest blessings may attend h___ on h___ journey through life. And may



Taking part are, left to right, Mr. and Mrs. G. W. Twiddy, with son, George Wane; Mr. and Mrs. W. R. Sawyer, with daughter, Ann Renee; Mr. and Mrs. Reid Overman, with daughter, Cynthia Ann; Mrs. W. W. Wiechel with William Warren and Katherine Ann; Mr. and Mrs. Harold B. Johnson, with daughter, Patricia Lynn; Mrs. J. W. Gregson, with daughter, Mary Lucy; Mr. and Mrs. R. J. Floener, with son, David; Mr. and Mrs. H. C. Lowry, with Robert Wayne, Bruce and Betty; Lt. and Mrs. Donald Stull, with daughter, April Babette; center, Mr. and Mrs. J. F. Williams, Jr., with son, Stephan Oliver; back row, Mr. and Mrs. W. B. Riddick, with daughter, Helen Sue; Mr. and Mrs. Billy Williams, with Billy Whiting and Terri Jo; Mr. and Mrs. Davis Rhodes, with daughter, Rebecca Ann; Mr. and Mrs. Willard Jennings, with daughter, Patricia Lynn; Mr. and Mrs. A. E. Maddox, with son, Craig Wood; Mr. and Mrs. J. D. Cooper, with daughter, Suzanne Beth.

His blessings rest on you also as in all humility and singleness of heart you seek to retain and educate h___ so that h___ shall grow even as Jesus grew "in wisdom and stature and in favor with God and man."

Dedication

Minister: Recognizing the dignity and responsibility of parenthood and of your dependence upon divine help for strength and wisdom to faithfully discharge the duties of parents, do you now present your child . . . in dedication to God, seeking divine blessing and guidance for h___ life-

Parents: We do.

Minister: Having thus purposed in your hearts, do you in the presence of these witnesses solemnly covenant to strive, by precept and example, and using the many agencies of the church to train your child . . . in love toward God and in a knowledge of His Son Jesus Christ our Lord?

Parents: We do.

Consecration

Minister: And now, having presented your child . . . in dedication to God, do you also desire to reconsecrate yourselves to Christ and in the spirit of this covenant live exemplary lives, relying upon the grace of God to so commend Christ by your example?

Parents: We do.

Minister: Having heard these vows and sacred assurances, as a minister of Christ, I joyously and with earnest prayer, commend your child . . . to the gracious keeping of God, our Heavenly Father.

Your child_____ will not remember this day; therefore tell h___ early of the covenant and the prayers made this day in h___ behalf.

Prayer

Our Father, let Thy blessing be upon th___ child_____, and guide these parents we pray by Thy light and Thy truth, that in humbleness and sincerity they shall walk before Thee in righteousness with a sense of divine guidance all the days. Grant, we beseech Thee, the holiest desires of their hearts concerning th___ child_____. Hear us as we together pray even as our Lord taught us: (Then the parents joined the minister in the Lord's prayer).

The hymn: Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare:
Blessed Jesus! Thou has bought us,
Thine we are,

was sung and certificates of dedication showing child's name, date and place of birth, names of parents and reading: Was brought to the House of the Lord by the parents and there dedicated to God. The certificates of dedication bore the date and pastor's signature.

Doctrinal Difficulties

The 1833 Associational minutes reads "Brethren John Harrell, James Delk (Delke), Malachi Corbell and Thomas Meredith were appointed to visit the Church at Elizabeth City, with a view of aiding the brethren in the adjustment of their existing difficulties." At the 1834 session of the Association the committee was discharged but there was no statement in the minutes of either session as to the nature or extent of the difficulties. It seems though, that it was of a serious nature endangering the very existence of the Church, to have the Association to take a hand in attempting to adjust them. Of course our minutes do not extend that far back, so we are left in the dark.

However, if the writer may be permitted, he would hazard a guess which he feels might be the solution, at least one that might be of interest. The Kehukee, mother Association, had just six years previous declared itself against any form of Christian education - seminaries, Sunday schools, etc.; and missionary societies or missionary efforts of any kind. Because, it said, they were man-made institutions, innovations of the devil; and that God would in his own way and time bring his elect to the light.

The Chowan Association was then only seventeen years of age and was still having to combat Kehukeeism (Calvinism) within its own borders. Debates were many, long, and bitter at times. This, coupled with the fact that the committee to visit us consisted of all theologians (Ordained ministers) including Thomas Meredith, eminent leader in missions and Christian education, founder of the Biblical Recorder and for whom our own Meredith College was named, leads us to the conclusion that the difficulties over which the Association was so much concerned were of a doctrinal nature.

If this is true, we can thank God for the assistance given by this committee in keeping the Church on the right side and for our very existence today. Because if the trend had gone the other way and the Church had managed to live to this day, it would be comparable to the

few remaining Primitive Baptist churches that we know today, just waiting for the last breath of life to be drawn.

Library

From the earliest days of Sunday Schools, before the organization of the State and Southern Baptist Sunday School departments, what few Sunday Schools we had depended upon the Bible itself and a handful of books on varied religious subjects, because special Sunday School literature was not published at that time. The 1831 Associational minutes show in the Clerk's digest of letters "The Church at Elizabeth City have a thriving Sunday School." Therefore, we have every reason to believe that we had a Library, be it ever so limited, as early as 1831. The few books were probably collected here and there and were donated by various interested individuals. The Library, as in most other churches, has always been in close relation to the Sunday School.

The earliest actual record of a Library is the 1868 Associational minutes which reports a Sunday School with 200 volumns in its Library. The next actual record found was in Treasurer E. F. Aydlett's annual report for the year 1892. He reported \$34.75 received for the Sunday School Library. October 6, 1895 "The Church in conference directed the annex (The west annex which we now call the old annex) opened for a reading room for the public and the Young People's Union to compensate the janitor for his extra trouble." No mention is made of the number of volumns or a librarian, but surely there must have been a sizable collection and some person in charge. Mrs. Ethel P. Alexander remembers a collection of probably not more than 200 volumns in a set of glass-front shelves located in one of the three Sunday School rooms to the north of the west annex, now torn down. But she does not remember the name of a librarian. Her earliest remembrance of this Library was around 1905-1908.

We have no more information on Library or anything pertaining to it until 1940. However, from the above fragments of information there is reason to believe there has been some library activity most of the time since 1831, at least since 1868.

In October, 1940 Mrs. E. F. Aydlett, Sr., established the Library that we know today and served as librarian that month, when she was succeeded by Mrs. Ethel P. Alexander. Mrs. Alexander served until June, 1947 when she resigned to prepare for the position which she now holds as librarian for the Pasquotank County Public Library. Then, Mrs. Aydlett, with the help of Miss Geraldine Hughes, took care of it until June, 1951, when Miss Gloria Wise was appointed and served until September, 1951. Mrs. D. D. Dudley served from October, 1951 to October, 1955. October, 1955 - October, 1958, Mrs. Paul Wise. The fiscal year 1958-59, Miss Annie Blount. Mrs. Dudley was appointed again in October, 1959 and still serves. According to Mrs. Alexander, Miss Janet Haskett for a good many years served as a very loyal and efficient assistant in the Library, under a number of librarians.

Mrs. Dudley states that the Library now has approximately 2000 books on its shelves and a circulation of about 20 books per Sunday. Expenses has been included in the Church budget for the past 15 years which is about \$100.00 per year.

Prayer Meetings

The traditional mid-week prayer meetings were probably non-existent in 1864 because on February 6 of that year it was "recommended the having of prayer meetings in the different neighborhoods of the members of the Church in order that young members of the Church may have somewhere to go instead of attending numerous spees over which the Country seems to be running wild.

The first reference to the regular mid-week prayer meeting as we have known it for many years, is in Pastor Charles A. G. Thomas' printed New Year's bulletin for 1890, in a sub-heading: Your Prayer Meeting. "Its presence in the church goes back to the upper room in Jerusalem when the disciples were together with one accord in prayer and supplication, and with his own prescnce Jesus blessed them. He meets with us now and blesses us. Will you not meet him every Thursday night and let him bless you too? Come and receive his blessing."

How long the Church had been holding mid-week prayer meetings, we wish we knew. Unlike other churches in the City, the Baptist held the meetings on Thursday nights and this practice continued until June 9, 1898 when it was decided "Since other churches in the City hold their prayer meetings on Wednesday nights and would not change, our Church moved to hold prayer meetings on Wednesday nights in the future and not on Thursday nights." As far as we know it has been held on Wednesday nights ever since.

Like most other churches who have tried to maintain mid-week prayer meetings, the attendance has not always been what it should have been; and within the recollection of many of us it has had to be discontinued during the summer months sometimes. Some churches, Baptist as well as other denominations, have discontinued them entirely. It is said that Dr. Sparks Melton, for many years pastor of Free Mason Street Baptist Church in Norfolk, Virginia, stated that "it was over a year after he discontinued his before any of the Deacons found out about it." But we praise God for the "faithful prayer meeting group" in this Church who by their loyalty and strong belief in prayer with those of kindred mind, have kept the mid-week prayer meeting alive except for very brief periods now and then.

Purchasing

For a few years in the memory of most of us the Church attempted to systematize purchases for the Church by the appointment of committees and finally an agent. The only records found was: First, on December 28, 1930 when C. P. Harris, Sr., S. G. Scott and Mrs. R. C. Abbott were appointed a Purchasing Committee. Second, March 6, 1938 Mrs. S. G. Scott was elected Purchasing Agent and to "check all bills."

Union Services with other Churches

As stated in the chapter on Pastors, the first union service of record was when some of the other churches met with us to welcome our new pastor, Dr. J. F. Vines, on January 1, 1906.

On June 26, 1916, during the pastorate of Dr. B. C. Henning, it was decided to hold union services on Sunday evenings during the summer months with the Presbyterian, First Methodist and Episcopal churches. Usually these union services rotated.

These union services were occasioned not only to promote good will between the churches, but because of the very poor attendance at each church during the hot summer evenings. It was believed that the four small groups of worshipers coming together would aggregate a fair congregation for the minister to preach to. Moreover, the plan gave the pastors some relief from the heat.

The plan has been tried a number of times since - sometimes with good results. However, it eventually appeared that the few who usually attended began to drop out; and the attendance even at the union services was no larger than formerly in the individual churches. The reason for this? Probably because it gave an excuse to relax the loyalty that some felt to their own Church when it held separate services. One summer, some twelve or fifteen years ago, in desperation we tried union vesper services in the open air, just before sundown. That did not help. This was during the pastorate of Dr. E. H. Potts and the next summer he led us to hold our own services which has been maintained since that time and the attendance most of the time has been even better than the entire attendance at some of the union services.

Ever since this writer has known the Church, thirty-five years, it has co-operated with other churches and the Elizabeth City High School in union services for the baccalaureate sermon to the graduating classes.

Ushers

The first mention in Church minutes of ushers in our worship services was on September 27, 1884 when "Brother W. T. Love, J. Q. Etheridge, William Swain and James West were appointed." We may have had ushers before then, but there is no record of it.

The great host of dedicated and faithful men who have served through the years cannot be given too much praise and the value of their services cannot be over estimated. Many of us have visited a great many other churches and will join in saying that it makes a big difference how we feel when met by a courteous usher. Even in our own Church, no matter if we are here every Sunday and known by everyone else, it makes us feel much better to be “ushered” to our accustomed pew. They add dignity, interest and inspiration to the worship services.

As far as we know we have had the services of ushers ever since the above date, 1884, and the present board consist of:

Ashley, C. M., Chairman	Long, R. W.
Bunch, R. C.	Miller, Karl
Carter, W. K.	Overman, Reid
Corbett, J. E.	Rhodes, M. D.
Culpepper, Levin	Savin, M. W.
Dudley, William	Scott, Selby
Garrett, R. L.	Sherlock, L. E.
Garrett, W. W.	Tarkenton, Hubert
Jones, Ray, Jr.	Toxey, M. N.
Jones, Stancil	Vann, C. R.
Lancaster, T. B.	White, Gerald

CHAPTER XXXVII

Conclusion

We have tried to include in this volume, at least in some degree, the most important and fundamental aspects of the Church's history; its background, its progress and, something of what it is like today.

It is impossible to list the thousands of names who have through the years been on our roll. We cannot name the hundreds and hundreds who have served on committees, served as departmental superintendents, group leaders, taught in the various phases of the Church's educational programs, served as class officers, played the piano, etc. The number of hours, even days and weeks of time, given by the membership through the years for the advancement of the Lord's kingdom would be innumerable. If we may paraphrase the words of John concerning the works of Jesus, there are so many people who have served well and they have achieved so many successes, which if they should be written, everyone I suppose that even the world itself could not contain the books that should be written.

The writing of a church history, as writing the history of any institution from its origin to the present, is an activity which reflects change and progress. It produces interpretations of how we got where we are. But for change and progress there would be little or nothing to write about. If this Church had remained as it was first constituted; in its interpretation of free grace, its poor housing facilities, its lack of Christian education and missions, it would have within a few years been no more. In that case about all that could have been said in this volume would have been: It was constituted, immediately became static and in a generation or two died, Amen. Some people think of Amen as being the end, and generally it is used at the end of a prayer or exhortation, but it literally means: So mote it be; and I am not unmindful of its true meaning in the above use of the word. Because a so-called church that is not willing to move ahead and advance the kingdom of God in the light and intelligence of each succeeding generation has no God given purpose for existence.

Our successors will see change and progress in the future, probably even more than our predecessors and we have seen - change and progress that we know not of now. Not that they will have to surrender principle or give up allegiance to the God of their fathers, may He forbid. But they will practice principles laid down by Him and allegiance to Him in the light and wisdom of the days in which they live. The Church will stand the tests of time, survive, and give the historians in the far away tomorrow even more to write about than we can dream of, indeed something, we hope and pray, even more worthwhile to write about.

The Church today is a far cry from the, perhaps no more than a score of members who banded together in co-operation with the mother Church and erected a crude little Meeting House on Knobs Creek where they worshiped for about twenty-three years. Since then the congregation in increasing numbers has erected three other houses of worship, each being a decided improvement over the preceding one; and we have remodeled and furnished the present one which, though simple, is second to none in elegance and beauty. Yet, those who erected the preceding ones were equally proud in their day and time of them. Some walked the country paths through heat and cold, some rode on carts, some on buggies and surreys; first, to the little Meeting House on Knobs Creek, then into the village; and now for many years by automobile to this great sanctuary in the metropolis of the Albemarle Country, eager for the bread of life.

To the untold hundreds who through its ministry have heard and accepted the invitation of a loving Heavenly Father to return to Him as a prodigal son to his father's household, it has been a New Jerusalem on earth, a foretaste of what He has in store for them in the eternal City of God. Here, they laid their burdens down and found peace and joy in salvation from sin.

Here, countless faithful lovers have pledged their troth and it has been a lighthouse, a guiding post for them and all who have chosen to use it. Here, last rites and comforting words have been said and sung for more of the dead and sorrowing than can be counted, which have

helped the sorrowing to look for a continuing and eternal dwelling place where "all tears shall be wiped from their eyes."

Through hopes and fears, war and peace, and through lean years and prosperous years, the walls of these four houses of worship have heard many pleading words of prayer, many thousands of which have long since been answered to those for whom they were spoken.

Blessed were the days when the people sang gospel hymns without the benefit of instrument of any kind. They sang unrestrained and free. They did the best they could and enjoyed it. But in our day we feel a thrill at the strains of the grand old organ and voices of the vested choir to lead us in singing the hymns, which is no less sacred than the acapella singing of our fathers. Change and progress in the name of the Lord, it is.

We have long ago emerged from the calling of uneducated pastors. Although, many of those whom our fathers called, bless their memory, had native ability and above all apparently were truly God-called men. We emerged to the calling of college and seminary trained pastors, pastors called of God, plus through study are qualified to "rightly divide the word of truth" upon the basis of its origin in Hebrew and Greek, and able to hold the interest of both the educated and the relatively uneducated, young and old, of our day.

A reversal of our interpretation of the Scriptures as touching free grace from that of Calvinism to that of Arminianism has taken place; we have survived the pressure upon us to crawl into a shell of predestination and election and with millions of others have espoused the program of Christ's great commission. We have, blessed be the name of the Lord, led many hundreds to a loving Savior at home and abroad. We have had a part in the ministry of Christian education and healing. Without it no organization has a right to call itself a Church of the Lord Jesus Christ.

Proud as we are of our glorious history, may the First Baptist Church not rest upon that, or relax in complacency, but meet the changes and challenges of each succeeding generation, ever remaining true to the will of God and His purpose for it as a Church.



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